

THE GOSPEL

ACCORDING TO

M A T T H E W.

LONDON:

G. MORRISH, 24, WARWICK LANE,
PATERNOSTER ROW.

The reader is requested to correct the following errata:—

Chap. ii. 6; for “the child,” read “the young child.”

„ iv. 6, for “He gives,” read “He shall give.”

„ v. 23, for “shall,” read “shalt.”

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THE
GOSPEL ACCORDING TO
MATTHEW.

BOOK of the generation of Jesus Christ,
Son of David, Son of Abraham.

2 Abraham begat Isaac, and Isaac begat Jacob, and Jacob begat Judas and his brethren ; and Judas begat Phares and Zara of Thamar ; and Phares begat Esrom, and Esrom begat Aram, and Aram begat Aminadab, and Aminadab begat Naason, and Naason begat Salmon, and Salmon begat Booz of Rachab ; and Booz begat Obed of Ruth ; and Obed begat Jesse, and Jesse begat David the king. And David the king begat Solomon, of her [that had been the wife] of Urias ; and Solomon begat Roboam, and Roboam begat Abia, and Abia begat Asa, and Asa begat Josaphat, and Josaphat begat Joram, and Joram begat Ozias, and

MATTHEW I.

Ozias begat Joatham, and Joatham begat
10 Achaz, and Achaz begat Ezekias, and
Ezekias begat Manasses, and Manasses
11 begat Amon, and Amon begat Josias, and
Josias begat Jechonias and his brethren,
at the time of the carrying away* of
12 Babylon. And after the carrying away
of Babylon, Jechonias begat Salathiel,
13 and Salathiel begat Zorobabel, and Zo-
robabel begat Abiud, and Abiud begat
14 Eliakim, and Eliakim begat Azor, and
Azor begat Sadoc, and Sadoc begat
15 Achim, and Achim begat Eliud, and
Eliud begat Eleazar, and Eleazar begat
16 Matthan, and Matthan begat Jacob, and
Jacob begat Joseph, the husband of Mary,
of whom was born Jesus, who is called
17 Christ. All the generations, therefore,
from Abraham to David [were] fourteen
generations; and from David until the
carrying away of Babylon, fourteen
generations; and from the carrying away

* In those days conquerors transported nations to other seats, and replaced them by others, that national feeling might not subsist, but dependence be complete. ‘Carrying away’ is feeble for this, but I know no other word.

MATTHEW I.

of Babylon unto the Christ, fourteen generations.

- ¹⁸ Now the birth of Jesus Christ was thus: His mother, Mary, that is, having been betrothed to Joseph, before they came together, she was found to be with ¹⁹ child of the Holy Ghost. But Joseph, her husband, being [a] righteous [man], and not wishing to expose her publicly, purposed to have put her away secretly; ²⁰ but when he pondered on these things, behold an angel of the Lord appeared unto him in a dream, saying: Joseph, son of David, fear not to take to [thee] Mary, thy wife, for that which is begotten in ²¹ her is of the Holy Spirit. And she shall bring forth a son, and thou shalt call his name Jesus, for *he* shall save his people ²² from their sins. Now all this came to pass that that might be fulfilled which was spoken by the Lord through* the

* In subsequent passages I have translated this word 'by,' but I would remark once for all, that I do not think *εις* has any where the sense of the source of what is said, nor can it. It is by the Lord through the prophet, and when 'by the prophet' is used afterwards, it is the same as

MATTHEW II.

²³ prophet saying : Behold the virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which is, being interpreted,
²⁴ " God with us." But Joseph, having awoke up from his sleep, did as the angel of the Lord had ordered him, and took
²⁵ to [him] his wife, and knew her not until she had brought forth her first-born son : and he called his name Jesus.

II. Now Jesus having been born in Bethlehem of Judea, in the days of Herod the king, behold, magi from the east
² arrived at Jerusalem, saying : Where is he that has been born king of the Jews ? For we have seen his star in the east, and have come to do him homage.

³ But Herod the king having heard [of it] was troubled, and all Jerusalem with
⁴ him ; and gathering together all the chief priests and scribes of the people, he enquired of them where the Christ

'through' here, and supposes the prophet not to be the source, but the instrument, and God to be the source. But 'through' is awkward by itself in English.

MATTHEW II.

- * should be born. And they said to him : In Bethlehem of Judea, for thus it is
 - * written by the prophet : "And thou Bethlehem, land of Juda, art in no wise the least among the governors of Juda, for out of thee shall go forth a leader who shall shepherd my people Israel."
 - * Then Herod, having secretly called the magi, inquired of them accurately
 - * the time of the star's appearing ; and having sent them to Bethlehem said : Go search out accurately concerning the child, and when you shall have found [him] bring me back word, so that I also
 - * may come and do him homage. And they having heard the king went their way ; and, lo, the star which they had seen in the east went before them until it came and stood over where the young
 - * child was. And when they saw the star they rejoiced with exceeding great joy.
 - * And having come into the house they saw* the young child with Mary his mother, and falling down did him homage. And having opened their treasures
- * T. R. 'found.'

MATTHEW XI.

they offered to him gifts, gold, and frankincense, and myrrh. And being divinely instructed* in a dream not to return to Herod, they departed into their own country another way.

Now, they having departed, lo, an angel of the Lord appears in a dream to Joseph, saying : Arise, take to [thee] the young child and his mother, and flee into Egypt, and be there until I shall tell thee ; for Herod will seek the young child to destroy it. And, having arisen, he took to [him] the young child and his mother by night, and departed into Egypt. And he was there until the death of Herod, that that might be fulfilled which was spoken by the Lord through the prophet, saying : Out of Egypt have I called my son. Then Herod, seeing that he had been mocked by the magi, was greatly enraged ; and sent and slew all the boys which [were] in Bethlehem,

*^sThis is a hellenistic use of the word ; besides the sense of doing business, it signifies an answer after consultation, hence an oracular or divine answer, not merely warning, as see ver. 22.

MATTHEW II.

and in all its coasts, from two years and under; according to the time which he had accurately enquired* from the magi.

¹⁷ Then was fulfilled that which was spoken ¹⁸ by Jeremias the prophet, saying: A voice has been heard in Rama, wailing, and weeping, and great lamentation. Rachel weeping her children, and would not be comforted, because they are not.

¹⁹ But Herod having died, lo, an angel of [the] Lord appears in a dream to Joseph ²⁰ in Egypt, saying: Arise, take to [thee] the young child and its mother, and go into the land of Israel: for they who sought† the life of the young child are ²¹ dead. And he arose and took to [him] the young child and its mother, and ²² came into the land of Israel; but having heard that 'Archelaus reigns over Judea,

* Or 'learned.'

† *οἱ ζητοῦτες*. This shows how thoroughly the pronoun and participle are used as a substantive, characterizing the person or thing. 'The seekers of'—this expression is awkward in English; and hence I have changed it into the verb; and then it must be in the past—'sought,' not 'seek.'

MATTHEW III.

instead of Herod his father,' he was afraid to go there; and having been divinely instructed in a dream, he went away into
2² the parts of Galilee, and came and dwelt in a town called Nazareth; so* that that should be fulfilled which was spoken by the prophets, He shall be called a Nazarean.

III. Now in those days comes John the Baptist, preaching in the wilderness of
2 Judea, and saying: Repent, for the kingdom of the heavens has drawn nigh.
3 For this is he who has been spoken of by Esaias the prophet, saying: Voice of him that crieth in the wilderness: Prepare ye the way of [the]† Lord, make straight

* ‘In order that it might be,’ *Iva*, (see i. 22,) ‘so that it might be,’ *διπλῶς*, as here, and, then, *τοτὲ*, (ii. 17,) was fulfilled, are never confounded in the quotations of the Old Testament. The first is the *object* of the prophecy; the second not simply *its* object, but an event which was within the scope and intention of the prophecy—the third is merely a case in point, where what happened was an illustration of what was said in the prophecy.

† I have no doubt that often, as here, *κύριος* is used as a name for Jehovah. Here it has no

* his paths. And John himself had his garment of camel's hair, and a leathern girdle about his loins, and his nourishment was locusts and wild honey.
 * Then went out to him Jerusalem, and all Judea, and all the country round
 * the Jordan, and were baptized by him in the Jordan, confessing their sins.
 * But seeing many of the Pharisees and Sadducees coming to his baptism, he said to them : Offspring of vipers, who has forewarned* you to flee from the coming
 * wrath ? Produce, therefore, fruits worthy
 * of repentance. And do not think to say within yourselves, We have Abraham for our father; for I say unto you, that God is able of these stones to raise up
 * children to Abraham. But already also the axe is applied to† the root of the

article, which, if an appellative, after $\tauην δδην$, it regularly would, but as a noun personal does not need.

* Pointed out, shown ?

† Though I am not quite satisfied with 'applied to,' yet I so translate $\kappaειται ποσ.$ 'Laid to' has become actual execution—perhaps not meant so by the English translators, but merely as

MATTHEW III.

trees; every tree, therefore, not producing good fruit is cut down and cast into the

¹¹ fire. I indeed baptize you with water to repentance, but he that comes after me is mightier than I, whose sandals* I am not fit to bear, he shall baptize you with the Holy Ghost and with fire.

¹² Whose fan is in his hand, and he shall thoroughly purge his threshing-floor, and shall gather his wheat into the garner, but the chaff he will burn with fire unquenchable.

¹³ Then comes Jesus from Galilee to the Jordan to John, to be baptized of him; but John urgently forbad him, saying, *I have need to be baptized† of thee; and comest thou to me?* But Jesus answering said to him, Suffer it

literal a translation of *κείται* as possible: but 'applied to' is more the moral way of acting—something more than *κείται εἰς*, 'appointed to.' (Luke ii. 34; Phil. i. 17; 1 Thess. iii. 1.) The reader may consult Klotz's Devarius I. under *προσ*, or Steph. Thes. under *κείματι*.

* 'Τποδημα is hardly used here for the more luxurious ὑποδημα κυλιον, or shoe.

† Aorist, 'to be in the state of'—its having been done.

MATTHEW IV.

now; for thus it becometh us to fulfil all righteousness. Then he suffers him.

¹⁶ And Jesus, having been baptized, went up straightway from the water, and behold the heavens were opened to him, and he saw the Spirit of God descending ¹⁷ as a dove, and coming upon him: and lo a voice out of the heavens saying: This is my beloved Son, in whom I have found my delight.

IV. Then Jesus was carried up into the wilderness by the Spirit to be tempted of the devil: and having fasted forty days and forty nights, afterwards he hungered. And the tempter coming up to [him] said: If thou art Son of God speak, that these stones may become loaves of bread. But he answering said: It is written, Man shall not live by bread alone, but by every word which goes out through God's mouth.

Then the devil takes him to the holy city, and sets him upon the edge of the temple,* and says to him: If thou art Son of God, cast thyself down; for it is

* *tou leporu*, the buildings at large, not *yaov*.

MATTHEW IV.

written: He gives charge to his angels concerning thee, and they shall bear thee on [their] hands, lest in anywise thou strike thy foot against a stone. Jesus said to him: It is again written, Thou shalt not tempt [the] Lord* thy God.

¶ Again, the devil takes him to a very high mountain, and shows him all the kingdoms of the world and their glory, ¶ and says to him: All these things will I give thee if, falling down, thou wilt do ¹⁰ me homage. Then saith Jesus to him: Get thee away behind me,† Satan; for it is written, Thou shalt do homage to the Lord thy God, and him alone shalt thou serve.

¹¹ Then the devil leaves him, and behold angels came and ministered‡ to him.

¹² But Jesus having heard that John was delivered up, departed into Galilee: and leaving Nazareth, he went and dwelt at Capernaum, which [is] on the sea-side§

* κυριος, without article.

† T.R. omits 'behind me.'

‡ διηκοουν, elsewhere translated 'serve.'

§ This sea was the Lake of Tiberias; but the Hebrews call all water a sea, and θαλασση is

in the borders of Zabulon and Nepthalim,
¹⁴ that [that] might be fulfilled which was spoken by Esaias the prophet, saying :
¹⁵ Land of Zabulon and land of Nepthalim, way of the sea beyond the Jordan, Galilee of the nations :—the people sitting in darkness have seen a great light, and to those sitting in the country and shadow of death to them has light sprung up.
¹⁶ From that time began Jesus to preach and to say : Repent, for the kingdom of
¹⁷ the heavens has drawn nigh. And Jesus, walking by the sea of Galilee, saw two brothers, Simon called Peter, and Andrew his brother, casting a net* into the sea;
¹⁸ for they were fishers ; and he saith to them, Come after me, and I will make
¹⁹ you fishers of men. And they, leaving immediately their trawl nets,† followed
²⁰ him. And going on thence he found

properly the salt sea—primarily, the Mediterranean.

* *αμφιβληστρον*, originally anything surrounding an object.

† *δικτυον*, supposed to be from *δικειν*, to cast. *σαγηνη* is the other word used, whence seyne, a net drawn round from the shere.

other two brothers, James [the son] of Zebedee and John his brother, in the ship with Zebedee their father, mending ²² their trawl nets, and he called them : and they, leaving immediately the ship and their father, followed him.

²³ And Jesus went round the whole [of]

* It is well to notice here an habitual use of the article which embarrassed Middleton. It is a known rule, and holds in more than one language, that contrast, and hence one part of a thing as contradistinguished from another, has the article. This is the case with 'ship' and 'mountain' in the gospels—'he was,' or went, 'on board ship,' *εν τῷ πλοιῷ, εἰς τὸ πλοῖον*—not a particular ship, but 'on board ship,' as we say, in contrast with 'on shore.' So *τῷ ὄρῳ*, the mountain ; not a particular mountain, but in contrast with the plain, where the plain and the mountain are in contrast. It is the same thing in French near the Alps, *Il est à la montagne*—no particular one, but gone up from the plain, as is done in summer. The highlands and the lowlands is, in a measure, the same thing, though the adjective in the compound modifies it. Christ had a particular ship which waited on Him, but it is used, as here, where that is not the case. 'In the ship with' is tantamount to 'the same ship ;' so here I do not change the form, but translate literally. If not, one must say, 'on board ship.'

Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every disease and every ²⁴ sickness among the people. And his fame went out into the whole [of] Syria, and they brought to him all that were ill, and suffering under various diseases and pains,* and those possessed with demons, and lunatics, and paralytics; ²⁵ and he healed them. And great crowds followed him from Galilee, and Decapolis, and Jerusalem, and Judæa, and beyond Jordan.

V. But seeing the crowds, he went up into† the mountain, and having set down, ² his disciples came to him; and having opened his mouth, he taught them, saying, Blessed [are] the poor in spirit, for *theirs* is the kingdom of the heavens. ³ Blessed are they that mourn, for *they* shall be comforted. Blessed the meek, ⁴ for *they* shall inherit the earth.‡ Blessed

* *Baσavous*, torments or tortures.

† See note on verse 21.

‡ Or, 'land.' This is a quotation from Ps. xxxvii.

11. Inheriting the land was inheriting the earth,

MATTHEW V.

they who hunger and thirst after righteousness, for *they* shall be filled. Blessed the merciful, for *they* shall find mercy.
• Blessed the pure in heart, for *they* shall
• see God. Blessed the peace-makers,
for *they* shall be called sons of God.
• Blessed they who [are] persecuted on
account of righteousness, for *theirs* is the
kingdom of the heavens. Blessed are
you when they shall reproach and perse-
cute you, and say every wicked word
against you, lying, for my sake. Rejoice
and exult, for your reward is great in
the heavens, for thus have they perse-
cuted the prophets which [were] before
you. Ye are the salt of the* earth.
If the salt have become insipid, where-

and for a Jew *vice versa*. It was not the haughty Pharisee, or the violent, who were to have it: *God would give it to the meek of the earth*, that waited on Him. In Hebrew אָרֶץ is land and earth, as γῆ is in Greek; the word for world is another, בָּلְגָה. I have put 'earth' with some hesitation: as a word of a larger tone of thought, as characteristic, not local only, it is to be re-remembered that it is earth itself it speaks of.

* Or, land.

MATTHEW V.

with shall it be salted ? It is no longer fit for anything but to be cast out and to be trodden under foot by men.

¹⁴ Ye are the light of the world : a city situated on the top of a mountain ¹⁵ cannot be hid. Nor do men light a lamp and put it under the bushel, but upon the lamp-stand, and it shines for all who ¹⁶ [are] in the house. Let your light thus shine before men, so that they may see your upright* works, and glorify your Father which [is] in the heavens.

¹⁷ Think not that I am come to make void the law and the prophets ; I have not come to make void, but to fulfil †

* I do not put good works, because it has acquired the force of benevolent actions, which is not the force of *καλα*, but all that is upright and honourable and comely, what ought to be in one who feels aright. Upright does not quite give the whole sense, but the most nearly so of any word I know.

† 'Give the fulness of.' *πληρωσαι* is not to fulfil a command in the way of obedience, nor to complete another thing by adding to it; but to fill up full some system sketched out, or that which is expressed in the thing fulfilled, as a whole. Thus the doctrine of the Church com-

MATTHEW V.

¹⁸ For verily I say unto you, until the heaven and the earth pass away, one iota or one tittle shall in no wise pass from
¹⁹ the law till all come to pass.* Whoever, then, shall do away with one of these least commandments, and shall teach men so, shall be called the least in the kingdom of the heavens; but whoever shall practise and teach them, he shall be called great in the kingdom of the hea-
²⁰ vens. For I say to you, that unless your

pleted the word of God, made full what was expressed by it. Christ does not here fulfil what is said, nor adds to what still remained and was perfect itself; but came to make good the whole scope of law and prophets. The passage has nothing to do with obeying the law, though Christ did so perfectly. Nor is it here accomplishing a particular prophecy. He comes as the revealed completeness of God's mind, whatever the law and the prophets had pointed out. Verse 18 forbids the sense of obedience, though 19 proves that He was to be condemned, who being under law broke the commandments spoken of, as not to be maintained. But this is a consequence, Christ speaks of their authority. All was to be fulfilled in some way or another, not set aside.

* γενιταλ

MATTHEW V.

righteousness surpass* [that] of the scribes and Pharisees, ye shall in no wise enter into the kingdom of the heavens.

- * Ye have heard that it was said to the ancients, Thou shalt not kill ; but whosoever shall kill shall be subject to the judgment.
- 22 But I say unto you, that every one that is lightly angry with his brother shall be subject to the judgment ; but whoever shall say to his brother, Raca, shall be subject to [be called before] the sanhedrim ; but whosoever shall say, Fool, shall be subject to the penalty of
- 23 the hell† of fire. If, therefore, thou shalt offer thy gift at the altar, and there shall remember that thy brother has
- 24 something against thee, leave there thy gift before the altar, and first go be reconciled to thy brother, and then come
- 25 and offer thy gift. Make friends with

* Or, 'excel,' *περισσευση*. It is so used by the Septuagint for a Hebrew word signifying excel, but the *πλειον* rather disables one from translating it so. But I doubt not it includes the idea of being a better righteousness. (See ver. 47.)

† Gehenna.

MATTHEW V.

thine adverse party quickly whilst thou art in the way with him ; lest, some time or other, the adverse party deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into
28 prison. Verily I say to thee, thou shalt not come out thence till thou hast paid the last farthing.*

29 Ye have heard that it has been said, †
30 Thou shalt not commit adultery. But I say unto you, that every one who looks upon a woman to lust after her has already committed adultery with her
31 in his heart. But if thy right eye be a snare to thee, pluck it out and cast it from thee : for it is profitable for thee that one of thy members perish, and not
32 thy whole body be cast into hell. ‡ And if thy right hand be a snare to thee, cut it off and cast it from thee, for it is profitable for thee that one of thy members perish, and not thy whole body be cast into hell. ‡

33 It has been said, too, Whoever shall

* κοδπαρην. Quarter of an Assarion.

† T. R. adds, 'to the ancients.'

‡ Gehenna.

MATTHEW V.

put away his wife, let him give her a
22 letter of divorce. But *I* say unto you,
that whoever shall put away his wife
except for cause of fornication makes her
commit adultery, and whoever marries
her that is put away commits adultery.
23 Again, ye have heard that it has been
said to the ancients, Thou shalt not for-
swear thyself, but shall render unto the
24 Lord what thou hast sworn. But *I* say
unto you: Do not swear at all; neither
by the heaven, because it is the throne
25 of God, nor by the earth, because it is
the footstool of his feet, nor by Jerusalem,
because it is the city of the great King.
26 Neither shalt thou swear by thy head,
because thou canst not make one hair
27 white or black. But let your word be,
Yea, yea—Nay, nay; but what is more
than these is from* evil.
28 Ye have heard that it has been said,
29 Eye for eye and tooth for tooth. But I
say unto you, not to resist evil; but
whoever shall strike thee on thy right
30 cheek, turn to him also the other; and

* Or, 'the evil one.'

MATTHEW V.

to him that would go to law with thee
and take thy coat, leave thy cloak also.

* And whoever will compel thee to go one
* mile, go with him two. To him that
asks of thee give, and from him that
desires to borrow of thee turn not away.

* Ye have heard that it has been said,
Thou shalt love thy neighbour and hate
* thine enemy. But *I* say to you, Love
your enemies, bless those who curse you,
do good to those who hate you, and pray
for those who insult you and persecute
* you, that ye may be the sons of your
Father which [is] in the heavens; for he
makes his sun rise on evil and good, and
* sends rain on just and unjust. For if
ye should love those who love you,
what reward have ye? Do not also
* the tax-gatherers the same? And if ye
should salute your brethren only, what
do ye do extraordinary? Do not also
* the tax-gatherers do the same? Be ye,
therefore, perfect as your Father in the
heavens is perfect.

VI. Take heed not to do your alms* before

* Many read, 'your righteousness,'—i.e., in
general.

MATTHEW VI.

- men to be seen of them, otherwise ye have no reward with your Father who² [is] in the heavens. When, therefore, thou doest alms, sound not a trumpet before thee as the hypocrites do in the synagogues and in the streets, so that they may have glory from men. Verily I say unto you, they have* their reward.
- * But thou, when thou doest alms, let not thy left hand know what thy right hand does; so that thine alms may be in secret, and thy Father who sees in secret himself will render [it] to thee openly.
- * And when thou prayest, thou shalt not be as the hypocrites; for they love to pray standing in the synagogues and in the corners of the streets, so that they should appear to men. Verily I say unto you, They have* their reward.
- * But thou, when thou prayest, enter into thy chamber, and having shut thy door, pray to thy Father who is in secret, and
- * ‘Have’ is compounded with a preposition, which gives it the force of having all they have to expect—they have the whole of it already, *απέχουσι*. It is expressed in English by laying the tone on ‘have.’

MATTHEW VI.

thy Father who sees in secret will render
[it] to thee openly. But when ye pray, use not vain repetitions, as those who are of the nations; for they think that they shall be heard through their much speaking. Be not ye, therefore, like them, for your Father knows of what things ye have need before ye beg [anything] of Him. Thus, therefore, pray ye: Our Father who art in the heavens, let thy name be sanctified, let thy kingdom come, let thy will be done as in heaven so upon the earth, give us to day our needed bread,* and forgive

* Or, 'to-morrow's'—or, 'till to-morrow.' *επιούσιον* may be daily in the sense of 'till to-morrow.' A nearly analogous word (this is only used here) means to-morrow, and is often used in Acts and Luke. This has the form of an adjective derived from that. But many object to this, as not according to the analogy of Greek, and understand it to mean needed. Origen declares it is a word unknown to classical or popular Greek. The analogy of *περιούσιας*, superfluous, more than what is needed, seems to me the plainest and most natural explanation of it. They had only what was directly and immediately for them or their need, *επι*, and not what was, *περι*, surrounded with abundance.

MATTHEW VI.

us our debts, as we also forgive our
13 debtors, and lead us not into temptation,
14 but save us from evil.* For if ye forgive
men their offences, your heavenly Father
15 will forgive you also ; but if ye do not
forgive men their offences, neither will
your Father forgive your offences.

16 And when ye fast, be not as the
hypocrites, downcast in countenance : for
they disfigure their faces so that they
may appear fasting to men ; verily I say
17 unto you they have† their reward. But
thou, [when] fasting, anoint thy head
18 and wash thy face, so that thou mayest
not appear fasting unto men, but to thy
Father who [is] in secret; and thy
Father who sees in secret shall render
[it] to thee.‡

19 Lay not up for yourselves treasures
upon the earth, where moth and rust
spoils, and where thieves dig through
20 and steal ; but lay up for yourselves

* Or, 'from the evil one.' T. R. adds : 'For thine is the kingdom, and the power, and the glory, for ever. Amen.'

† See note chap. vi. 2.

‡ T. R. reads, 'openly.'

MATTHEW VI.

treasures in heaven, where neither moth nor rust spoils, nor thieves dig through
21 nor steal; for where your treasure is
22 there will be also your heart. The lamp of the body is the eye; if, therefore, thine eye be single thy whole body shall be
23 light: but if thine eye be wicked thy whole body will be dark. If, therefore, the light that [is] in thee be darkness,
24 how great the darkness. No man can serve two masters; for either he will hate the one and will love the other, or he will hold to the one and despise the other. Ye cannot serve God and mami-
25 mon. For this cause I say unto you, Do not be careful about your life, what ye should eat and what ye should drink; nor for your body, what ye should put on. Is not the life more than
26 meat, and the body than raiment? Look at the birds of the heaven, that they sow not, nor reap, nor gather into granaries, and your heavenly Father nourishes them. Are ye not much more excellent than
27 they? But which of you by carefulness
28 can add to his age one cubit? And why

MATTHEW VII.

are you careful about clothing? Observe with attention the lilies of the field how they grow, they toil not, neither do they
29 spin; but I say unto you, that not even Solomon in all his glory was clothed as
30 one of these. But if God so clothe the herbage of the field which is to-day, and to-morrow is cast into the oven, will he not much rather you, O [ye] of little
31 faith? Be not therefore careful, saying, What shall we eat, or what shall we
32 drink, or what shall we put on, for all these things the nations seek after; for your heavenly Father knows that ye
33 have need of all these things. But seek ye first the kingdom of God and his righteousness, and all these things shall
34 be added unto you. Be not careful therefore for the morrow, for the morrow shall be careful about its own things. Sufficient unto the day is its [own] evil.

VII. Judge not that ye may not be
2 judged; for with what judgment ye judge, ye shall be judged; and with what measure ye mete it shall be measured to you. But why lookest thou on

MATTHEW VII.

the mote that is in the eye of thy brother, but observest not the beam that is in thine eye? Or how wilt thou say to thy brother, Suffer that I cast out the mote from thine eye; and, lo, the beam is in thine eye? Hypocrite, cast out first the beam out of thine eye, and then thou wilt see clearly to cast out the mote out of the eye of thy brother.

Give not that [which] is holy to the dogs, nor cast your pearls before the pigs, lest they trample them with their feet, and turning round rend you. Ask, and it shall be given to you. Seek, and ye shall find. Knock, and it shall be opened to you. For every one that asks receives; and every one that seeks finds; and to him that knocks it shall be opened. Or what man is there of you who, if his son shall ask of him a loaf of bread,* will give him a stone; and if he ask a fish, will give him a serpent? If therefore ye, being wicked, know

* Literally, ‘Of whom if his son shall ask a loaf of bread will give,’ &c.; but it is harsh in English.

MATTHEW VII.

[how] to give good gifts to your children, how much rather shall your Father which is in the heavens give good things to them that ask of him ?

¹² Therefore all things whatever ye desire that men should do to you, thus do ye also do to them ; for this is the law and the prophets.

¹³ Enter in through the narrow gate, for wide the gate and broad the way that leads to destruction, and many are they

¹⁴ who enter in through it. For narrow* the gate and straitened the way which leads to life, and they are few who find it.

¹⁵ But beware of false prophets, who come to you in sheep's clothing, but

¹⁶ within are ravening wolves. By their fruits ye shall know them. Do men gather a bunch of grapes from thorns,

¹⁷ or from thistles figs ? So every good tree produces good fruits, but the worthless

¹⁸ tree produces bad fruits. A good tree cannot produce bad fruits, nor a

* Or perhaps, 'How narrow ;' τι instead of δτι - ΠΝΩ. But see Bengel in loco.

MATTHEW VII.

¹⁹ worthless tree produce good fruits. Every tree not producing good fruit is cut down
²⁰ and cast into the fire. So, then, by their fruits you shall know them.

²¹ Not every one who says to me Lord, Lord, shall enter into the kingdom of the heavens, but he that does the will of my Father which [is] in the heavens.

²² Many shall say to me in that day : Lord, Lord, have we not prophesied through *thy* name, and through *thy* name have cast out demons, and through *thy* name

²³ have done many works of power? and then will I avow unto them, I have never known you. Depart from me, workers of lawlessness.

²⁴ Whosoever, therefore, hears these my words and does them, I will liken him to a prudent man, who built his house
²⁵ upon the* rock ; and the rain came down, and the streams came, and the winds

* Here the article has the force of contrast as noticed as to $\delta\rho\sigma$, $\pi\lambda\omega\sigma$, already. As in English, though the cases are more rare, we say, 'on the way,' 'the wayside.' The sand, in English, is used as here, and may fairly justify the rock—that which has that nature.

MATTHEW VIII.

blew and fell upon that house, and it did not fall, for it was founded upon the
²⁶ rock. And every one who hears these my words and does not do them, he shall be likened to a foolish man, who built his
²⁷ house upon the sand ; and the rain came down, and the streams came, and the winds blew and beat upon that house, and it fell, and its fall was great.

²⁸ And it came to pass, when Jesus had finished these words, the crowds were
²⁹ astonished at his doctrine, for he taught them as having authority, and not as the scribes.

VIII. And when he had come down from the mountain great crowds followed him.
² And behold a leper came and did homage to him, saying : Lord, if thou wilt, thou art
³ able to cleanse me. And Jesus stretched out his hand and touched him, saying : I will ; be cleansed. And immediately his
⁴ leprosy was cleansed. And Jesus saith to him : See thou tell no man ; but go, shew thyself to the priest, and offer the gift which Moses enjoined, for a witness to them.

MATTHEW VIII.

* And when he* had entered into Capernaum, a centurion came to him beseeching him, and saying: Lord, my servant lies paralytic in the house suffering grievously. And Jesus saith to him, * I will come and heal him. And the centurion answered and said, Lord, I am not fit that thou shouldest enter under my roof; but only speak† a word, and * my servant shall be healed. For I also am a man under authority, having under me soldiers, and I say to this [one]: Go, and he goes; and to another: Come, and he comes; and to my bondsman: Do this, * and he does it. And when Jesus heard it he wondered, and said to those who followed, Verily I say unto you, not even in Israel have I found such faith.
** But I say unto you, that many shall come from the rising and setting [sun] and shall lie down at table with Abraham, and Isaac, and Jacob in the kingdom of the heavens, but the sons of the

* T. R. reads 'Jesus.'

† Literally, 'with or by a word,' in contrast with coming. T. R. reads 'a word,' not by; then it would be 'but only speak a word.'

MATTHEW VIII.

kingdom shall be cast out into the outer darkness, there shall be* weeping and gnashing of teeth. And Jesus said to the centurion, Go, and as thou hast believed be it to thee. And his servant was healed in that hour. And when Jesus had come to Peter's house he saw his mother-in-law laid down and in a fever, and he touched her hand and the fever left her, and she arose and served them.

And when the evening was come they brought to him many possessed by demons, and he cast out the spirits with a word, and healed all that were ill; so that that might be fulfilled which was spoken by† the prophet Esaias, saying, Himself took our infirmities and bore our diseases. And Jesus seeing great crowds around him, commanded to depart to the other side. And a scribe came up and said to him: Teacher, I will follow thee whithersoever thou mayest

* There is an article, which makes this emphatic.

† The reader will remember the note on 'by' used with prophet.

MATTHEW VIII.

²⁰ go. And Jesus saith to him: The foxes have holes and the birds of the heaven roosts, but the Son of man has not where
²¹ he may lay his head. But another of his disciples said to him: Lord, suffer me first to go away and bury my father.
²² But Jesus said to him, Follow me, and leave the dead to bury their own dead.
²³ And he went on board ship, and his dis-
²⁴ ciples followed him; and, lo, [the water] became very agitated on the sea, so that the ship was covered by the waves; but
²⁵ he slept. And his disciples came and awoke him, saying, Lord save us: we
²⁶ perish. And he saith to them, Why are ye fearful, O ye of little faith? Then, having arisen, he rebuked the winds and the sea, and there was* a great calm.
²⁷ But the men were astonished, saying, What sort [of man] is this, that even
²⁸ the winds and the sea obey him? And there met him, when he came to the other side, to the country of the Gergesenes, two possessed by demons coming

* Εγένετο, it then began or took place, but this cannot be said in English.

MATTHEW IX.

out of the tombs, exceeding dangerous, so that no one was able to pass by that
29 way. And, behold, they cried out, saying, What have we to do with thee, Jesus, Son of God; hast thou come here
30 before the time* to torment us? Now there was, a great way off from them, a
31 herd of many swine feeding; and the demons besought him saying: If thou cast us out, suffer us to go away into† the
32 herd of swine. And he said to them: Go. And they, going out, departed into† the herd of swine; and, lo, the whole herd of swine rushed down the steep slope into
33 the sea and died in the waters. But they that fed them fled, and went away into the city and related everything, and what had happened as to those possessed by
34 demons. And, lo, the whole city went out to meet Jesus, and when they saw him they begged him to go away out of
IX. their coasts. And going on board the ship† he passed over and came to his

* Or perhaps, 'to torment us before the time.'

† Or 'to.'

‡ Or 'on board ship.' I have here put *the* ship, because he had gone over in one.

MATTHEW IX.

own city. And, lo, they brought to him a paralytic, laid upon a bed; and Jesus seeing their faith, said to the paralytic, Be of good courage, child, thy sins are ³ forgiven thee. And, behold, certain of the scribes said in themselves: This man ⁴ blasphemeth. And Jesus, seeing their thoughts, said, Why do *ye* think evil ⁵ things in your hearts? For which is easier: to say, thy sins are forgiven thee; ⁶ or to say, rise up and walk? But that *ye* may know that the Son of man has power* on earth to forgive sins, (then he saith to the paralytic:) Rise up, take ⁷ up thy bed and go into thy house. And ⁸ he rose up and went to his house. But the crowds seeing [it] were astonished, and glorified God who gave such power* to men.

* And Jesus passing on thence saw a man sitting at the tax-office, called Matthew, and saith to him: Follow me. And he ¹⁰ rose up and followed him. And it came to pass, as he lay at table in the house,

* Or 'right, authority.' *ἐξουσία.*

MATTHEW IX.

that,* behold, many tax-gatherers and sinners came and lay at table with Jesus
11 and his disciples. And the Pharisees seeing [it] said to his disciples: Why does your teacher eat with tax-gatherers and
12 sinners? But Jesus hearing it said to them: They that are strong have not need of a physician, but those that are
13 ill. But go and learn what [that] is— I will have mercy and not sacrifice: for I have not come to call righteous [men] but sinners to repentance.†
14 Then came to him the disciples of John, saying: Why do we and the Pharisees often fast, but thy disciples fast not?
15 And Jesus said to them: Can the children of the bride-chamber mourn so long as the bridegroom is with them? But days will come when the bridegroom will have been taken away from them, and then
16 they will fast. But no man puts a patch

* Literally, 'and.' This use of *καὶ* is very common in Luke.

† The addition of 'to repentance' is very doubtful. As all the editors are not agreed I have not omitted it

MATTHEW IX.

of new* cloth on an old garment, for its filling up takes from the garment, and
17 a worse rent takes place. Nor do men put new wine into old skins, otherwise the skins burst and the wine is poured out, and the skins will be destroyed; but they put new wine into new skins, and both are preserved together.

18 As he spoke these things to them, a ruler came and did homage to him, saying, My daughter has by this† died: but come and lay thy hand upon her and she
19 shall live. And Jesus rose up and followed him, and his disciples. And lo a woman, who had had a bloody flux [for] twelve years, came behind and touched
21 the hem of his garment; for she said within herself: If I should only touch

* Literally, ‘unfulled, unmilled.’

† *Aπέτι* is what comes up to *νυν*, says Suidas, quoted by Wetstein in loco; as *αὐτίκα*, what in the future joins now. Mark has, ‘is at extremity;’ Luke, was dying. Nor has ‘now died’ any other sense, only it is less clear. It is, however, quite possible that Matthew may give the result of the servant’s message and all. It may be translated ‘has just now died,’ or ‘has even now died.’ Chrysostom and others give it as in text.

MATTHEW IX.

²² his garment I shall be healed. But Jesus turning and seeing her, said: Be of good courage, daughter, thy faith has healed thee. And the woman was healed from that hour.

²³ And when Jesus was come to the house of the ruler, and saw the flute-players and the crowd making a tumult,

²⁴ he saith to them: Withdraw, for the damsel is not dead but sleeps. And they

²⁵ laughed at him. But when the crowd had been put out, he went in and took

²⁶ her hand: and the damsel rose up. And the fame of it went out into all that land.

²⁷ And as Jesus passed on thence, two blind [men] followed him, crying and saying,

²⁸ Have mercy on us, Son of David. And when he was come to the house the blind [men] came to him. And Jesus saith to them: Do you believe that I am able to do this? They say to him: Yea, Lord.

²⁹ Then he touched their eyes, saying: Ac-

³⁰ cording to your faith be it to you. And their eyes were opened; and Jesus charged them sharply, saying: See, let

³¹ no man know it. But they, when they

MATTHEW IX.

were gone out, spread his name abroad in all that land.

²² But as these were going out, lo, they brought to him a dumb man possessed ²³ by a demon. And the demon having been cast out the dumb spake. And the crowds were astonished, saying : It was ²⁴ never thus seen in Israel. But the Pharisees said : He casts out the demons through the prince of the demons.

²⁵ And Jesus went round all the cities and the villages, teaching in their synagogues and preaching the glad tidings of the kingdom, and healing every disease ²⁶ and every bodily weakness.* But when he saw the crowds he was moved with compassion for them because they were harassed,† and cast away as sheep not having a shepherd.

²⁷ Then saith he to his disciples : The harvest [is] great and the workmen [are] ²⁸ few ; supplicate, therefore, the Lord of the harvest, that he send forth workmen unto his harvest.

* T. R. reads ‘among the people.’

† T. R. reads ‘εκλελυμένοι—tired, worn out.’

MATTHEW X.

X. And having called to [him] his twelve disciples, he gave them power* over unclean spirits, so that they should cast them out; and heal every disease, and every (bodily) weakness.

- 2 Now the names of the twelve apostles are these: first, Simon, who [was] called Peter, and Andrew, his brother; James, the [son] of Zebedee, and John, his brother;
- 3 Philip and Bartholomew; Thomas and Matthew the tax-gatherer; James, the [son] of Alphæus; and Lebbæus, who
- 4 [was] surnamed Thaddeus; Simon, the Canaanite; and Judas Iscariot, who also delivered him up.
- 5 These twelve sent Jesus out when he had charged them, saying: Go not off into the way of the Gentiles, and into a city
- 6 of Samaritans enter ye not; but go ye rather to the lost sheep of the house of
- 7 Israel. But as ye go, preach, saying: The kingdom of the heavens has drawn

* Or 'authority.' *εξουσία* not *δυναμίς*. More than authority, but not simply *δυναμίς*. More than *δυναμίς*, as it includes the right to exercise this. Hence 'power' is nearer to it in English. *δυναμίς* is the ability to do a thing.

MATTHEW X.

* nigh. Heal [the] infirm, cleanse lepers, raise the dead, cast out demons: ye have received gratuitously, give gratuitously. Do not provide yourselves with gold, or silver, or brass for your belts, nor scrip for the way, nor two vests, nor sandals, nor a staff: for the workman is worthy of his nourishment. But into whatever city or village ye enter, enquire who in it is worthy, and there remain till you go forth. But when ye go into a* house, salute it. And if the house indeed be worthy, let your peace come upon it; but if it be not worthy, let your peace return to you. And whosoever shall not receive you, nor shall hear your words, as ye go forth out of that house or that city, shake off the dust of your feet. Verily, I say unto you, it shall be more tolerable for the

* Although *oikos* has the article, I apprehend it is the use of it already noted—that of contrast. ‘Into the house,’ in contrast ‘without doors,’ whatever house it may be. We have a few such cases in English, but marked by the *absence* of the article, and they are generic words—gone to sea, came to land—but we must say *a* house.

MATTHEW X.

land of Sodom and Gomorrha in judgment-day than for that city.

- ¹⁶ Behold I send you out as sheep in the midst of wolves; be ye, therefore, prudent as serpents and guileless as doves.
- ¹⁷ But beware of men; for they will deliver you up to sanhedrims, and scourge you
- ¹⁸ in their synagogues; and ye shall be brought before rulers and kings for my sake, for a testimony to them and to the
- ¹⁹ nations. But when they deliver you up, be not careful how or what ye shall speak; for it shall be given to you in
- ²⁰ that hour what ye shall speak. For ye are not the speakers, but the Spirit of your Father which speaks in you.
- ²¹ But brother shall deliver up brother to death, and father child; and children shall rise up against parents, and shall
- ²² put them to death; and ye shall be hated of all on account of my name. But he that has endured to [the] end, he shall be saved.
- ²³ But when they persecute you in this city, flee to the other; for verily I say to you: Ye will not have completed the

MATTHEW X.

cities of Israel until the Son of man be
24 come. The disciple is not above his
teacher, nor the bondsman above his
25 lord. It is sufficient for the disciple that
he should become as his teacher, and the
bondsman as his lord. If they have
called the master of the house Beelzebub,
how much more those of his household.
26 Fear not them, therefore; for there is
nothing covered which shall not be re-
vealed, and secret which shall not be
27 known. What I say to you in darkness
speak in the light, and what ye hear in
the ear preach upon the houses.
28 And be not afraid* of those who kill
the body, but cannot kill the soul: but
fear rather him who is able to destroy
29 both soul and body in hell.† Are not
two sparrows sold for a farthing,‡ and

* Here, and in the parallel passage, Luke xii. we have *awō*, from, perhaps, the Hebrew אָוֹן. But it is not so used elsewhere that I know in the New Testament. Here it may have the force of ‘ shrinking from through fear.’

† Gehenna.

‡ The value of an Assarion is not exactly known. It was very small.

MATTHEW X.

one of them shall not fall to the ground
30 without your Father ; but of you even
the hairs of the head are all numbered.
31 Fear not, therefore ; ye are better than
32 many sparrows. Whosoever, therefore,
shall confess me before men, I also will
confess him before my Father which is in
33 the heavens. But whosoever shall deny
me before men, him will I also deny be-
fore my Father which is in the heavens.
34 Do not think that I have come to send
peace upon the earth : I have not come
35 to send peace, but a sword. For I have
come to set a man at variance with his
father, and the daughter with her mother,
and the daughter-in-law with her mother-
36 in-law, and they of his household shall
37 be a man's enemies. He who loves father
or mother above me is not worthy of me :
and he who loves son or daughter above
38 me is not worthy of me. And whoever
does not take up his cross and follow
39 after me is not worthy of me. He that
finds his life shall lose it, and he who
has lost his life for my sake shall find it.
40 He that receives you receives me, and he

MATTHEW XI.

that receives me receives him that sent
me. He that receives a prophet in the
name of a prophet shall receive a pro-
phet's reward; and he that receives a
righteous man in the name of a righteous
man, shall receive a righteous man's re-
ward. And whoever shall give to drink
to one of these little ones a cup of cold
water only, in the name of a disciple,
verily I say unto you, he shall in no wise
lose his reward.

XI. And it came to pass, when Jesus had
finished commanding his twelve disciples,
he departed thence to teach and preach
in their cities. But John having heard
in the prison the works of* the Christ,
sent two of his disciples, and said to him :
Art thou the coming [one] ? or are we to†
wait for another ? And Jesus answer-
ing, said to them, Go, report to John
what you hear and see. Blind [men]
see, and lame walk ; lepers are cleansed,

* Or, 'of Christ.'

† Προσδοκῶμεν, probably conjunctive, 'should
we' 'have we to do it,' not simply 'are we doing
it.'

MATTHEW XI.

and deaf hear ; dead are raised, and poor
⁶ have glad tidings preached to them : and
blessed is [he] whosoever shall not be
⁷ offended in me. But as these went
[away], Jesus began to say to the crowds
concerning John : What went ye out into
the wilderness to see ? a reed moved
⁸ about by the wind ? But what went ye
out to see ? a man clothed in delicate
raiment. Lo those who wear delicate
⁹ things are in the houses of kings. But
what went ye out to see ? a prophet ?
Yea, I say to you, and more than a pro-
⁽ phet : for this is he of whom it is written,
Behold I send my messenger before thy
face, who shall prepare thy way before
⁾ thee. Verily I say to you, that there
has not arisen among the born of women
a greater than John the Baptist. But
the little one* in the kingdom of the
ⁿ heavens is greater than he. But from
the days of John the Baptist until now,

* Or, 'the least.' It is the comparative but
whoever else is taken, the supposed one is less :
but the idiomatic force is more preserved by 'the
little one.'

MATTHEW XI.

the kingdom of the heavens is taken by violence, and the violent seize on it.
¶ For all the prophets and the law have prophesied unto John. And if ye will receive it, this is Elias who is* to come.
¶ He that has ears to hear, let him hear.
¶ But to whom shall I liken this generation? It is like children† sitting in the markets, and calling to their companions,
and saying, We have piped unto you, and ye have not danced; we have sung dirges to you, and ye have not wailed.
¶ For John has come neither eating nor drinking, and they say he has a devil.
¶ The Son of man has come eating and drinking, and they say, Lo, a man [that is] eating‡ and wine-drinking, a friend of tax-gatherers and sinners:—and wisdom has been justified by her children.

* δ μελλων. By saying, ‘who is to come,’ it is left in the abstract pretty much as in Greek—the one who had this character in a Jew’s mind according to prophecy. If we say, ‘who is about to come,’ the mind turns to a time yet future: ‘who was’ is interpretation.

† T. R. reads, ‘little boys,’ or ‘little children.’

‡ Φαγος και οινοποτης, spending his substance in eating and drinking.

MATTHEW XI.

²⁰ Then began he to reproach the cities in which most of his works of power had taken place,* because they had not repented.
²¹ Woe to thee, Chorazin! woe to thee, Bethsaida. For if the works of power which have taken place in thee had taken place in Tyre and Sidon, they had long ago repented in sackcloth and
²² ashes. But I say to you, that it shall be more tolerable for Tyre and Sidon in
²³ judgment-day than for you. And thou Capernaum, who hast been lifted up even to heaven, shall be brought down even to hades. For if the works of power which have taken place in thee had taken place in Sodom, it had remained until this day. But I say to you, that it shall be more tolerable for [the] land of Sodom in judgment-day than for
²⁴
²⁵ thee. In that time Jesus answering said: I praise thee, bearing witness to [thy wisdom,] O Father, Lord of the heaven and

* *Eγενούτο, γενομέναι,* taken place, happened. I do not say, 'had been wrought,' because it takes the mind off the place of their happening to their being wrought.

MATTHEW XII.

the earth, that thou hast hid these things from wise and prudent, and hast revealed
26 them to babes. Yea, O Father, for thus has
27 [it] been well-pleasing in thy sight. All things have been delivered to me by my Father, and no one knows* the Son but the Father, nor does any one know* the Father but the Son, and he to whom the Son may be pleased to reveal [him].
28 Come to me, all ye who labour, and are burthened, and I will give you rest.
29 Take my yoke upon you, and learn from me; for I am meek and lowly in heart, and ye shall find rest to your souls;
30 for my yoke is easy, and my burden is light.

XII. At that time Jesus went on the Sabbath through the corn-fields; and his disciples were hungry, and began to
2 pluck the ears and to eat. But the Pharisees, seeing [it], said to him, Lo, thy disciples are doing what is not lawful
3 to do on Sabbath. But he said to them, Have you not read what David did

* Επιγνώσκει, a real knowledge, not a mere objective acquaintance with a person.

when he was hungry,* and they that
⁴ were with him? How he entered into
 the house of God, and eat the shew loaves
 which it was not lawful for him to eat,
 nor for those with him, but for the
⁵ priests only? Or have ye not read in
 the law that on the Sabbaths the priests
 in the temple profane the Sabbath, and
⁶ are blameless? But I say unto you,
 that there is here a greater than the
⁷ temple. But if ye had known what is:
 I will [have] mercy and not sacrifice,
 ye would not have condemned the
⁸ guiltless. For the Son of man is Lord†
 of the Sabbath.

⁹ And going away‡ from thence, he
¹⁰ came into their synagogue. And, lo!
 there was a man having his hand withered.
 And they asked him, saying: Is it lawful
 to heal on the Sabbath? that they might

* T. R. adds, 'himself.'

† T. R. reads, 'even of.'

‡ *Μεταβαίνω* is always a change of place—
 leaving one place and going to another; *προβαίνω*
 progress onward in *one* supposed space or limits,
 hence used also for advanced in years. The
 reader has only to consult a Greek Concordance.

MATTHEW XII.

¹¹ accuse him. But he said to them : What man shall there be of you who has one sheep, and if this fall into a pit on the sabbath, will not lay hold of it and raise ¹² it up ? How much better, then, is a man than a sheep ! So that it is lawful to do ¹³ well on the sabbath. Then he saith to the man : Stretch out thy hand. And he stretched [it] out, and it was restored ¹⁴ sound as the other. But the Pharisees went out, and took counsel against him, ¹⁵ how they might destroy him. But Jesus knowing it, withdrew thence, and great crowds followed him ; and he healed ¹⁶ them all : and charged it on them, that they should not make him publicly ¹⁷ known : so that that might be fulfilled [that was] spoken by the Prophet Esaias, ¹⁸ saying : Behold my servant, whom I have chosen, my beloved in whom my soul has found its delight. I will put my Spirit upon him, and he shall show forth judg-¹⁹ ment to the nations. He shall not strive nor cry out, nor shall any one hear his ²⁰ voice in the streets ; a bruised reed shall he not break, and smoking flax shall he.

not quench, until he bring forth* judgment unto victory, and on his name shall
²¹ the nations hope. Then was brought to him one possessed by a demon, blind and dumb, and he healed him, so that the blind and dumb both spake and saw.
²² And all the crowds were amazed and said, Is not this [man] the Son of David?
²³ But the Pharisees, having heard it, said : This [man] does not cast out demons, but
²⁴ by Beelzebub, prince of demons. But Jesus, knowing† their thoughts, said to

* *Ἐκβάλλῃ*. It is difficult to avoid using a word which is interpretation, it is the same as verse 35 here, and xiii. 52, 'brings forth out of his treasures;' but it is as much 'putting forth' as 'bringing forth'—'send forth' is more arbitrary. 'He produces;' but this does not suit in English here. It means that judgment was hid, and 'shut up among his treasures,' as said indeed in Deut. xxxii., and in due time it will be produced, without saying He brings it with Him, or sends it without coming. It is brought out and displayed in its time. With this explanation I say 'bring forth.' 'Put forth' has somewhat the force of 'putting forth strength;' whereas it is producing, bringing out what till then was hidden and kept back. (See xii. 35.)

† *Εἰδὼς*, conscious, not objective knowledge. Verse 15 it is objective, having learnt it.

MATTHEW XII.

them, Every kingdom divided against itself is brought to desolation, and every city or house divided against itself will
26 not stand. And if Satan casts out Satan, he is divided against himself. How, then, shall his kingdom stand? And if I cast
27 out demons by Beelzebub, by whom do your sons cast [them] out? For this
28 reason they shall be your judges. But if I by the Spirit of God cast out demons, then, indeed, the kingdom of God is
29 come upon you. Or how can any one enter into the house of the strong man and plunder his goods, unless first he bind the strong man, and then he
30 will plunder his house. He that is not with me is against me, and he that gathereth not with me scattereth.
31 For this reason I say to you, Every sin and injurious speaking shall be forgiven to men, but speaking injuriously of the Holy Spirit shall not be forgiven to men.
32 And whosoever shall have spoken a word against the Son of man, it shall be forgiven him; but whosoever shall speak against the Holy Spirit, it shall not be

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forgiven him, [neither] in this age nor
33 in the coming one. Either make the tree
good, and his fruit good; or make the
tree corrupt, and his fruit corrupt. For
34 from the fruit the tree is known. Off-
spring of vipers! how can ye speak
good things, being wicked? For of the
abundance of the heart the mouth speaks.
35 The good man out of the good treasure*
brings forth good things, and the wicked
man out of the wicked treasure brings
36 forth wicked things. But I say unto
you, that every idle word, whatever men
shall say, they shall render an account of
37 it in judgment-day: for by thy words
thou shalt be justified, and by thy words
thou shalt be condemned.

38 Then answered some of the scribes and
Pharisees, saying: Teacher, we desire to
39 see a sign from thee. But he, answering,
said to them: A wicked and adulterous
generation seeks a sign, and no sign shall
be given to it, but the sign of Jonas the
40 prophet. For even as Jonas was in the
belly of the great fish three days and

* T. R. reads, 'of the heart.'

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three nights, thus shall the Son of man be in the heart of the earth three days
41 and three nights. Men of Nineveh shall rise up in the judgment with this generation, and shall condemn it; for they repented at the preaching of Jonas, and
42 behold more than Jonas is here. A queen of [the] south shall rise up in the judgment with this generation, and shall condemn it; for she came from the ends of the earth to hear the wisdom of Solomon, and behold more than Solomon is here.

43 But when the unclean spirit is gone out of a man, he goes through dry places, seeking rest, and does not find [it.]
44 Then he says: I will return to my house whence I came out; and having come, he finds it unoccupied, swept, and adorned.
45 Then he goes and takes with himself seven other spirits worse than himself, and entering in, they dwell there; and the last condition of that man becomes worse than the first. Thus shall it be to this wicked generation also.
46 But while he was yet speaking to the

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crowds, behold, his mother and his brethren stood without seeking to speak
47 to him. Then one said unto him : Lo,
thy mother and thy brethren are standing
48 without seeking to speak to thee. But
he answering, said to him that spoke to
him, Who is my mother, and who are
49 my brethren ? And, stretching out his
hand to his disciples, he said : Behold my
50 mother and my brethren; for whosoever
shall do the will of my Father who [is]
in the heavens, he is my brother, and
sister, and mother.

XIII. And that [same] day Jesus went
out from the house and sat down by the
2 sea. And great crowds were gathered
together to him, so that going on board
ship himself he sat down, and the whole
3 crowd stood on the shore. And he spoke
to them many things in parables, saying,
4 Behold, the sower went out to sow ; and
as he sowed some grains fell along the
way, and the birds came and devoured
5 them ; and others fell upon the rocky
places where they had not much earth,
and immediately they sprang up out of

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[the ground] because of not having
• [any] depth of earth, but when the sun
rose they were burnt up, and because of
not having [any] root were dried up;
• and others fell upon the thorns, and the
• thorns grew up and choked them; and
others fell upon the good ground and
produced fruit, one a hundred[fold], one
• sixty, and one thirty. He that hath ears
• to hear let him hear. And the disciples
came up and said to him: Why speakest
• thou to them in parables? And he an-
swering said to them: Because to you it
is given to know the mysteries of the
kingdom of the heavens, but to them it
• is not given; for whoever has, there shall
be given to him, and he shall be caused
to be in abundance;* but he who has

* As to the good thing given. It is abstract; the object is not to say what is given, but the manner of God's dealing. *Περισσεύω* has a causative force, see Eph. i., and here has the same subject as shall be given. What is given is caused to be in abundance. We may say also, 'he shall be in abundance,' a word used of the thing and of the person possessing it. It or he is in abundance.

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not, what he has also shall be taken away
¹³ from him. For this cause I speak to them in parables, because seeing they do not see, and hearing they do not hear
¹⁴ nor understand; and * by them is filled up the prophecy of Esaias, which says, hearing you shall hear and shall not understand, and beholding you shall behold
¹⁵ and not see; for the heart of this people has grown fat, and they hear heavily with their ears, and they have closed their eyes as asleep, lest they should see with the eyes, and hear with the ears, and understand with the heart, and should be converted, and I should heal
¹⁶ them. But blessed are *your* eyes because they see, and your ears because they
¹⁷ hear; for verily I say unto you that

* Επι is omitted by the editors. Αναπληρωω is more than πληρωω. It is to supply what is wanting, and so fill up. Since Esaias's time there had been much of this, but the rejection of Christ completed and filled it up. 'By them,' may be translated 'in them.' The sense is little different. 'By' casts more on their act and responsibility: επι seems to have been introduced to avoid this sense of it.

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many prophets and righteous [men] have desired to see the things which ye behold and did not see [them], and to hear the things which ye hear and did
¹⁸ not hear them. Ye, therefore, hear ye
¹⁹ the parable of the sower. From every one who hears the word of the kingdom and does not understand [it], the wicked one comes and catches away what was sown in his heart; this is he that is
²⁰ sown by the wayside. But he that is sown on the rocky place—this is he who hears the word and immediately receives
²¹ it with joy, but has no root in himself, but is for a time only; and when tribulation or persecution happens on account of the word he is immediately offended.
²² And he that is sown among thorns—this is he who hears the word, and the anxious cares of this life* and the deceit of riches choke the word and he† becomes un-
²³ fruitful. But he that is sown upon the

* *Aἰώνος*. The earliest homeric use of *aἰών* is ‘life in man,’ afterwards ‘the course of any events, an age, and eternity.’ Here ‘life’ expresses it clearly enough.

† Or ‘it.’

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good ground—this is he who hears and understands the word, who bears fruit also, and produces, one a hundred, and one sixty, and one thirty.

²⁴ And he set before them another parable, saying : The kingdom of the heavens has become* like a man sowing good seed in ²⁵ his field ; but while men slept, his enemy came and sowed darnel † amongst the ²⁶ wheat, and went away. But when the blade shot up and produced fruit, then ²⁷ appeared the darnel also. And the bondsmen of the householder came to him and said : Sir, hast thou not sowed good seed in thy field, whence then has it the ²⁸ darnel ? And he said to them, A man [that is, an] enemy has done this. And the bondsmen said to him : Wilt thou then that we should go and gather it ²⁹ [up] ? But he said : No ; lest [in] gathering the darnel you should root up the ³⁰ wheat with it. Suffer both to grow together unto the harvest, and in time of the harvest I will say to the harvestmen,

* Ομοιωθη.

† A useless weed resembling wheat.

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Gather first the darnel, and bind it into bundles to burn it ; but the wheat bring together into my granary.

- ³¹ Another parable set he before them, saying, The kingdom of the heavens is like to a grain of mustard which a man took and sowed in his field, which is less indeed than all seeds, but when it is grown is greater than herbs, and becomes a tree, so that the birds of heaven come and roost in its branches.
- ³² He spoke another parable to them : The kingdom of the heavens is like leaven, which a woman took and hid in three measures of meal until the whole had been leavened.
- ³³ All these things Jesus spoke to the crowds in parables, and without a parable he did not speak to them, that that might be fulfilled [which was] spoken by the prophet, saying, I will open my mouth in parables : I will utter things hidden from the world's foundation.
- ³⁴ Then, having dismissed the crowds, Jesus went into the house ; and his disciples came to him, saying : Expound to

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us the parable of the darnel of the field.

²⁷ But he answering said to them : He that sows the good seed is the Son of man,

²⁸ and the field is the world ; and the good seed, these are the sons of the kingdom, but the darnel are the sons of the evil

²⁹ [one] ; and the enemy who has sowed it is the devil ; and the harvest is the completion of the age, and the harvestmen

⁴⁰ are angels. As then the darnel is gathered and is burned in the fire, thus it shall be in the completion of this age.

⁴¹ The Son of man shall send his angels and they shall gather out of his kingdom all offences, and those that practise lawlessness ; and they shall cast them into the furnace of fire, there shall be weeping and gnashing of teeth.

⁴² Then the righteous shall shine forth as the sun in the kingdom of their Father. He that hath ears to hear let him hear.

⁴⁴ Again, the kingdom of the heavens is like a treasure hid in the field,* which a man having found has hid, and for the

* Τω αγρῷ, the field, as contrasted with the city or town.

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joy of it goes and sells all whatever he has, and buys that field.

* Again, the kingdom of the heavens is like a man [that is] a merchant seeking

* beautiful pearls; and * having found one pearl of great value he went and sold all whatever he had and bought it.

* Again, the kingdom of the heavens is like to a seyne which has been cast into the sea, and which has gathered together

* of every kind, which, when it has been filled, having drawn up on the shore and sat down, [they] gathered the good into

* vessels and cast the worthless out. Thus shall it be in the completion of the age the angels shall go forth and sever the

* wicked from the midst of the just, and shall cast them into the furnace of fire, there shall be weeping and gnashing of teeth.

* Jesus saith to them : Have you understood all these things? They say unto

* him ; Yea, Lord. And he said to them : For this reason every scribe discipled

* T. R. reads, ' who having.'

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to* the kingdom of the heavens, is like a man [that is] a householder who brings out of his treasure things new and old.

⁵³ And it came to pass when Jesus had finished these parables, he withdrew

⁵⁴ thence. And having come into his own country, he taught them in their synagogue, so that they were astonished and said: Whence has this [man] this wisdom and these works

⁵⁵ of power? Is not this the son of the carpenter? Is not his mother called Mary, and his brethren James, and Joses,

⁵⁶ and Simon, and Judas? And his sisters are they not all with us? Whence then has this [man] all these things.

⁵⁷ And they were offended in him. And Jesus said to them: A prophet is not without honour, unless in his country

⁵⁸ and in his house. And he did not there many works of power, because of their unbelief.

XIV. At that time Herod the tetrarch heard of the fame of Jesus, and said to his servants: This is John the baptist.

* Or 'into.'

He is risen from the dead, and because of
this these works of power display their
³ force in him.* For Herod had laid hold
on John, and had bound him, and put
him in prison on account of Herodias the
⁴ wife of Philip his brother. For John
said to him : It is not lawful for thee to
⁵ have her. And [while] desiring to kill

* The construction is disputed here ; as nearly as possible it is *ενεργουσιν εν αυτῳ*, ‘operate in him.’ The passage has a certain reflective force as in French, s’opèrent en lui. But this can hardly be given in English ; the Authorized Version has attempted it by changing the word to ‘show forth.’ I have sought to preserve the force of the verb used by adding ‘their force.’ The difficulty partly arises from the word which is used for the effects of power being the plural of power itself, because the power which wrought is more seen than the effects. Still I believe the intention is not to use *δυναμεῖς* differently, only the mind turns more to the agent than the effect. Powers and miracles are the same word in Greek. Hence it may be translated ‘these powers operate in him ;’ but its reflective force above spoken of is, I doubt not, the true one. The ‘show forth’ of the Authorized Version is alleged to be the force of the middle which I doubt, but of the active I cannot find it is. For the sense, however, I should not object to ‘display themselves in him’

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him he feared the crowd, because they
held him for a prophet. But when
Herod's birth-day was celebrated, the
daughter of Herodias danced before
them, and pleased Herod; whereupon
he promised with oath to give her what-
ever she should ask. But she, being
set on* by her mother, says: Give me
here upon a dish the head of John the
baptist. And the king was grieved; but
on account of the oaths, and those lying
at table with [him], he commanded [it]
to be given. And he sent and beheaded
John in the prison; and his head was
brought upon a dish, and was given to
the damsel, and she carried [it] to her
mother. And his disciples came and
took the body and buried it; and came
and brought word to Jesus. And Jesus
having heard it, withdrew thence by
ship to a desert place privately.

And the crowds having heard [of it]
followed him on foot from the cities.

* Or, 'instructed,' as LXX. Ex. xxxiv. 35,
Deut. v. 6. 'Put up to it,' not '*before instructed*'.

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¹⁴ And going out he saw a great crowd, and was moved with compassion about them, and healed their infirm. But when even was come, his disciples came to him saying: The place is desert, and [much of] the [day] time already gone by; dismiss the crowds that they may go into the villages and buy food for themselves.
¹⁶ But Jesus said to them: They have no need to go: give ye them to eat. But they say to him: We have not here save ¹⁷ five loaves and two fishes. And he said:
¹⁸ Bring them here to me. And, having commanded the crowds to recline upon the grass, having taken the five loaves and the two fishes [and] looked up to heaven, he blessed: and having broken the loaves, he gave them to the disciples, and the disciples [gave them] to the ²⁰ crowds. And all ate and were filled, and they took up what was over and above of fragments twelve handbaskets ²¹ full. But those that had eaten were about five thousand men, besides women and ²² children. And immediately Jesus compelled the disciples to go on board ship,

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and to go on before him to the other side
22 until he dismissed the crowds. And having dismissed the crowds he went up into* the mountain privately to pray. And when even was come he was alone there,
24 but the ship was already in the middle of the sea tossed by the waves, for the
25 wind was contrary. But in the fourth watch of the night Jesus went off to
26 them, walking on the sea. And the disciples seeing him walking on the sea were troubled, saying : It is an apparition. And they cried out from fear.
27 But Jesus immediately spoke to them, saying : Take courage, it is I, be not afraid. And Peter answering him, said : Lord, if it be thou, command me to come
29 to thee upon the waters. And he said : Come. And Peter having descended from the ship walked upon the waters to go to
30 Jesus. But seeing the wind strong he was afraid ; and beginning to sink he
31 cried out, saying : Lord, save me. And

* Here, as noticed already, the mountain is only in contrast with the plain ; so of the ship. It is not a mountain, but he left the low ground by the sea and went up.

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immediately Jesus stretched out his hand and caught hold of him, and said to him : O thou of little faith, why didst thou
32 doubt ? And when they had gone up
33 into the ship the wind fell. But those in the ship came and did homage to him
34 saying : Truly thou art God's Son. And having crossed over they came to the
35 land of Gennesaret. And when the men of that place recognized him, they sent to that whole country around, and they
36 brought to him all that were ill, and besought him that they might only touch the hem of his garment ; and as many as touched were made thoroughly well.

XV. Then the scribes and Pharisees from Jerusalem come up to Jesus, saying : Why do thy disciples transgress what has been delivered* by the ancients, for they do not wash their hands when they eat bread ? But he answering, said to them : Why do you also transgress the commandment of God on account of your traditional teaching ? For God commanded, saying : Honour father and
* Or, ' e tradition of the ancients.'

mother, and he that speaks ill* of father or mother let him die the death. But you say: Whoever shall say to his father or mother: It is a gift, whatsoever [it be] by which [received] from me, thou wouldest be profited:† and he shall not honour his father and mother; and you have made void the commandment of God on account of your traditional teaching. Hypocrites! well has Esaias prophesied about you, saying: This people draws near to me with the mouth, and honours me with the lips, but their heart is far away from me; but in vain do they worship me, teaching [as] teachings the commandments of men. And having called to [him] the crowd, he said to them: Hear and understand; not what enters into the mouth defiles the man; but what goes forth out of the mouth, this defiles the man. Then his disciples, coming to [him], said to him: Dost thou know that the Pharisees, hav-

* Or, ‘abuses, curses.’

† Or, ‘It is a gift, whatever [you should have received] from me, thou wilt have been profited.’

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ing heard this word, have been offended ?
12 But he answering, said : Every plant
which my heavenly Father has not
13 planted shall be rooted up. Leave them
alone, they are blind leaders of blind ;
but if blind lead blind, both fall into the
14 ditch. And Peter answering, said to
15 him : Exound to us this parable. But
he said : Are ye also still without in-
16 telligence ? Do ye not yet apprehend,
that everything that enters into the mouth finds its way into the belly, and
17 is cast forth into the draught ; but those
things which go forth out of the mouth come out of the heart, and those defile
18 man.* For out of the heart come forth evil thoughts, murders, adulteries,
fornications, thefts, false witnessings, blas-
19 phemies ; these are the things which de-
file *man ; but the eating with unwashen
hands does not defile the man.
20 And Jesus, going forth from thence,
withdrew into† the parts of Tyre and

* Or, 'the man.'

† Εἰς τὰ μέρη, not necessarily within the territory, but in that neighbourhood; perhaps it

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²² Sidon; and, lo, a Canaanitish woman, coming out from those coasts, cried to him, saying : Have pity on me, Lord, Son of David, my daughter is miserably possessed by a devil. But he did not answer a word. And his disciples came to [him] and asked him, saying : Dismiss ²⁴ her, for she cries after us. But he answering, said : I have not been sent save ²⁵ to the lost sheep of Israel's house. But she came and did him homage, saying : ²⁶ Lord, help me. But he answering, said : It is not well to take the bread of the ²⁷ children and cast it to dogs.* But she said : Yet,† Lord ; for even the dogs eat

might be translated, ‘into the neighbourhood,’ only it is a little too free. The woman came *out* from the country.

* Κυναπίον not κυνός. A little dog, more slighting than dog, I believe; but ‘little dog’ is not this but rather the contrary in English. I would not say ‘cur,’ fearing it might be too strong, but I have no doubt of the greater contempt expressed by the word.

+ I use ‘yet’ here as admitting the truth but pleading : να is used for affirming what is said, but also for beseeching, as, indeed, in English we say : ‘Yea, do it,’ ‘Yes, do it.’ ‘Yet’ seems to

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of the crumbs which fall from the table
2^o of their masters. Then Jesus answering,
said to her : O woman, thy faith is great.
Be it to thee as thou desirest. And her
daughter was healed from that very
hour.

2^o And Jesus left the place, and came
towards the sea of Galilee, and he went
up into the mountain and sat down there ;
3^o and great crowds came to him, having
with them lame, blind, dumb, crippled,
and many others, and they cast them at
4^o his feet, and he healed them. So that
the crowds wondered, seeing dumb speak-
ing, crippled sound, lame walking, and
blind seeing ; and they glorified the God
5^o of Israel. But Jesus, having called his
disciples to [him], said : I am moved with
express this more clearly, as the admission of
what Christ said is thus evident ; the 'but' is
wanting if we say 'yea.' The English avoids
the difficulty discussed by all the critics by
translating freely, but the 'for even' of the
original is lost. 'Yet' thus used gives assent
and obsecration, and this seems the force of *ya*.
See Apoc. xxii. 20, Even so come. If we say :
'Truth, Lord,' we must add 'yet.' Truth, Lord,
[yet, hear] for even.

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compassion as to the crowd, because they remain with me now already three days and they have not anything which they can eat, and I would not send them away fasting lest they should faint on the way.

³³ And his disciples say to him: Whence should we have so many loaves in [the] wilderness as to fill so great a crowd?

³⁴ And Jesus saith to them: How many loaves have ye? But they said: Seven,

³⁵ and a few small fishes. And he commanded the crowds to lie down on the

³⁶ ground; and having taken the seven loaves and the fishes, having given thanks, he brake [them] and gave [them] to his disciples, and the disciples to the crowd.

³⁷ And all ate and were filled; and took up what was over and above of the frag-

³⁸ ments seven baskets full; but they that ate were four thousand men, without

³⁹ women and children. And, having dismissed the crowds, he went on board ship and came to the coasts of Magdala.

XVI. And the Pharisees and Sadducees, coming to [him], asked him, tempting [him], to shew them a sign out of

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* heaven. But he answering said to them : When evening is come, ye say—
* Fine weather, for the sky is red ; and in the morning—a storm to-day, for the sky is red [and] lowering. Hypocrites, ye know [how] to discern the face of the sky, but ye cannot the signs of the times. A wicked and adulterous generation seeks a sign, and a sign shall not be given to it save the sign of Jonas the prophet. And he left them and went away.

* And when his disciples were come to the other side, they had forgotten to take [any] loaves. And Jesus said to them : See and beware* of the leaven of the Pharisees and Sadducees. And they reasoned among themselves, saying : * Because we have taken no loaves. And Jesus, knowing [it], said : Why reason

* Προσεχετε απο is unusual, compare Luke xii. 1. It has the sense of the German ' vor ' or ' wegen : ' προσεχετε is, to pay attention to, not to guard from ; (behuten, not bewahren;) and the απο is, ' because of,' ' in view of,' ' to attend so as to guard yourself from.' ' Beware of,' I believe, most nearly conveys it.

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ye among yourselves, O ye of little faith
⁹ because you have taken no loaves? Do ye not yet understand, nor remember the five loaves of the five thousand, and how many hand-baskets* ye took [up]?
¹⁰ nor the seven loaves of the four thousand, and how many baskets† ye took
¹¹ [up]? How do ye not understand that [it was] not concerning bread, I said to you to beware of the leaven of the Pharisees and Sadducees?
¹² Then they comprehended that he did not speak of being beware of the leaven of bread, but of the doctrine of the Pharisees and Sadducees.

¹³ But when Jesus was come into the coasts of Cæsarea-Philippi, he demanded of his disciples, saying: Who do men say
¹⁴ that I the Son of man am? And they said: Some, John the baptizer; and others, Elias; and others again,‡ Jeremias or

* Κοφινος, a round-plaited hand-basket for a journey.

† Σπυρος larger than the κοφινος, particularly a fish-basket.

‡ I have added 'again' here, because it is ἔτεροι, not αλλοι. The former is 'different,' the latter, simply 'others.'

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¹⁵ one of the prophets. He saith to them : But ye, who do ye say that I am ? And ¹⁶ Simon Peter answering, said : Thou art the Christ, the Son of the living God. ¹⁷ And Jesus answering, said to him : Blessed art thou Simon bar Jonas,* for flesh and blood has not revealed [it] to thee, but my Father who is in the heavens. ¹⁸ And I also, I say unto thee : That thou art Peter,† and on this rock I will build my assembly, and hades'‡ gates shall not prevail against it. And I will give to thee the keys of the kingdom of the heavens, and whatever thou mayest bind upon the earth shall be bound in the heavens ; and whatever thou mayest loose on the earth shall be loosed in the ²⁰ heavens. Then he enjoined on his disciples that they should say to no man that he was§ the Christ.

* Or, 'son of Jonas.'

† Or, 'a stone.'

‡ Or, 'gates of hades.' These words are rather in a remarkable manner without the article, giving the character of the power rather than a particular object before the mind.

§ T. R. inserts here 'Jesus.'

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- 21 From that time Jesus began to show to his disciples that he must go away to Jerusalem, and suffer many things from the elders and chief priests and scribes, and be killed, and the third day be raised.
- 22 And Peter taking him to [him] began to rebuke him, saying : [God] be favourable to thee, Lord ; this shall not be
- 23 unto thee. But turning round, he said to Peter : Getaway behind me, Satan ; thou art an offence to me, for thou savour-est not the things of God but the things
- 24 of men. Then Jesus said to his disci-
ples : If any one desires to come after
me, let him deny himself and take up
- 25 his cross and follow me. For whosoever
shall desire to save his life* shall lose
it ; but whosoever shall lose his life for
- 26 my sake shall find it. For what does a
man profit if he should gain the whole
world and lose his soul,* or what shall a
man give in exchange for his soul ?
- 27 For the Son of man is about to come in
the glory of his Father with his angels,

* The word $\psi\nu\chi\eta$ signifies both ‘life’ and ‘soul.’

MATTHEW XVII.

and then he will render to each according to his doings. Verily, I say to you : There are some of those standing here who shall not taste of death at all until they shall have seen the Son of man coming in his kingdom.

XVII. And after six days Jesus takes Peter, and James, and John his brother with [him], and brings them up into a high mountain apart. And he was transfigured before them. And his face shone as the sun, and his garments became white as the light ; and lo Moses and Elias appeared to them talking with him. And Peter answering said to Jesus : Lord, it is good we should be here. If thou wilt, let us make here three tabernacles : for thee one, and for Moses one, and one for Elias. While he was still speaking, lo a bright cloud overshadowed* them, and lo a voice out of the cloud, saying : This is my beloved Son, in whom I have found my delight, hear

* *Ἐπεσκιάσεν*, used for the cloud covering the tabernacle, so that it was filled with the glory ; not a shadow above or over them.

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¶ him. And the disciples hearing [it] fell upon their faces and were greatly terrified. And Jesus coming to them touched them, and said : Rise up and be not terrified. And lifting up their eyes, they saw no one but Jesus alone. And as they descended from the mountain, Jesus charged them, saying : Tell the vision to no one until the Son of Man be risen up from among [the] dead. And the disciples demanded of him, saying : Why then say the scribes that Elias must first come ? And Jesus answering said to them : Elias, indeed, comes first and will restore all things. But I say unto you that Elias has already come, and they have not known him, but have done unto him whatever they would. Thus also the Son of Man is about to suffer from* them. Then the disciples understood that he spoke to them of John the baptist. And when they came to the crowd, a man came to him falling on his knees before him, and saying : Lord, have mercy on my son, for he is

* Τινο, the causal power

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lunatic, and suffers sorely. For often he falls into the fire and often into the
16 water; and I brought him to thy disci-
ples and they were not able to heal
17 him. And Jesus answering said: O un-
believing and perverted generation, how
long shall I be with you, how long shall
I bear with you? Bring him here to
18 me. And Jesus rebuked him, and the demon went out from him, and the boy
19 was healed from that hour. Then the
disciples coming to Jesus, said to him
privately: Why were not we able to
20 cast him out? And Jesus said to them: Because of your unbelief; for verily I
say unto you: if ye have faith as a
grain of mustard seed, ye shall say to
this mountain: Be transported hence
there, and it shall transport itself; and
nothing shall be impossible* to you.
21 But this kind does not go out but
by prayer and fasting.
22 And while they abode in Galilee Jesus

* Classically, 'you shall be unable to do,' but from use in LXX. applied to God, in this phrase; the sense is 'impossible.'

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said to them : The Son of Man is about to be delivered up into [the] hands of
23 men, and they shall kill him ; and the third day he shall be raised up. And
24 they were greatly grieved. And when they came to Capernaum, those who received the didrachmas* came to Peter and said : Does your teacher not pay the
25 didrachmas ? he says : Yes.† And when he came in into the house, Jesus anticipated him saying : What dost thou think, Simon ; the kings of the earth, from whom do they receive custom or tribute ? from their own sons or from strangers ?
26 Peter says to him : From strangers. Jesus said to him : Then are the sons
27 free. But that we may not be an offence to them, go to the sea and cast a hook, and take the first fish that comes up, and when thou hast opened its mouth, thou wilt find a stater, take that and give it to them for me and thee.

XVIII. In that hour the disciples came to

* A Jewish personal tribute to the temple.

† Or, 'surely.'

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Jesus saying : Who then is greatest* in
2 the kingdom of the heavens ? And Jesus
having called a little child to [him], set
it in their midst and said : Verily I say
3 to you : Unless ye are converted and
become as little children, ye will not
enter into the kingdom of the heavens.
4 Whosoever, therefore, shall humble him-
self as this little child, he is the greatest*
5 in the kingdom of the heavens ; and
whosoever shall receive one such little
6 child in my name, receives me. But
whosoever shall offend† one of these little
ones who believe in me, it were profitable
for him that a great millstone‡ had been
hung upon his neck and he sunk in the
7 depths of the sea. Woe to the world be-
cause of offences !† For it must needs be

* Μεγαλον, i. e., comparative, but hence greater than others, only it is thus characteristic not personal, as 'ο μεγιστος would be. Greatest answers to it in English.

† That is, 'be a snare to ;' but there is no English word which can be carried through. Σκανδαλον is a trap-fall, not a stumbling-block.

‡ Literally an ass-millstone, i. e., turned by an ass, as too great for the hand.

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that offences* come ; yet woe to that man
• by whom the offence* comes. And if thy hand or thy foot offend* thee, cut them off and cast [them] from thee ; it is better for thee to enter into life lame or maimed than having two hands or two feet to be cast
• into eternal fire. And if thine eye offend* thee, pluck it out and cast [it] from thee, it is better for thee to enter into life one-eyed, than having two eyes to be cast
•¹⁰ into the gehenna of fire. See that you do not despise one of these little ones ; for I say to you that their angels in [the] heavens continually behold the face of my Father who is in [the] heavens.
•¹¹ For the Son of Man is come to save that
•¹² [which was] lost. What think ye : If a certain man should have a hundred sheep, and one of them be gone astray, does he not, leaving the ninety-and-nine on the mountains, go and seek the one
•¹³ that has gone astray ? And if it should come to pass that he find it, verily I say unto you he rejoices more because of it than because of the ninety-and-nine not

* See first note to verse 6.

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" gone astray. So it* is not the will of your Father who is in [the] heavens that one of these little ones should perish.
" But if thy brother sin against thee, go† reprove him between thee and him alone. If he should hear thee, thou hast
" gained thy brother. But if he should not hear thee, take with thee one or two besides, that every matter may stand upon the word‡ of two witnesses or of
" three. But if he will not listen to them, tell it to the assembly; and if also he will not listen to the assembly, let him be to thee as one of the nations and a tax-gatherer. Verily I say to you: Whatsoever ye shall bind on the earth shall be bound in heaven, and whatsoever ye shall loose on the earth shall be loosed in
" heaven. Again I say to you, that if two of you should agree on the earth concerning any matter, whatever it may be that they shall ask, it shall come to them

* Literally, 'There is no will before your ther.' Comp. xi., 26.

† T. R. adds, 'and.'

‡ Literally, 'mouth.'

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from my Father who is in [the] hea-
²⁰vens. For where two or three are gathered together to my name, there am I in the midst of them.

²¹ Then Peter came to him and said: Lord, how often shall my brother sin against me and I forgive him? until ²² seven times? Jesus saith to him: I say not to thee until seven times, but until ²³ seventy times seven. For this cause the kingdom of the heavens has become like to a* king who would reckon with his ²⁴ bondsmen. And having begun to reckon one debtor of ten thousand talents was ²⁵ brought to him. But not having anything to pay, his lord commanded him to be sold, and his wife, and children, and everything that he had, and that ²⁶ payment should be made. The bondsman, therefore, falling down did him homage saying: Lord, have patience ²⁷ with me and I will pay thee all. And the lord of that bondsman being moved with compassion loosed him and forgave ²⁸ him the loan. But that bondsman hav-

* Literally, 'a man a king.'

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ing gone out, found one of his fellow-bondsmen, who owed him a hundred denarii. And, having seized him, he throttled him, saying : Pay [me] if thou
 20 owest anything. His fellow-bondsman therefore having fallen down at his feet, besought him saying : Have patience with
 25 me and I will pay thee all. But he would not, but went away and cast him into prison, until he should pay what was owing. But his fellow-bondsmen having seen what had taken place, were greatly grieved and went and recounted to their lord all
 30 22 that had taken place. Then his lord, having called him to [him], says to him : Wicked bondsman ! I forgave thee all that debt
 35 because* thou besoughtest me ; shouldest not thou also have had compassion on thy fellow-bondsman, as I also had com-
 40 passion on thee ? And his lord being angry delivered him to the tormentors till he should pay all that was owing to

* Επει, more a consequence or motive than a cause. (See Mark xxvii. 6, Luke i. 34, So επειδηπερ, Luke i. 1.) Hence used when a negative cause, so to speak, is spoken of.

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¹ him. Thus also my heavenly Father shall do to you if ye forgive not every one, from your hearts, his brother their offences. **XIX.** And it came to pass when Jesus had finished these words, he withdrew* from Galilee, and came to the coasts of Judæa beyond the Jordan :
² and great crowds followed him and he healed them there.
³ And the Pharisees came to him tempting him, and saying to him : Is it lawful for a man to put away his wife for every
⁴ cause ? But he answering said to them : Have ye not read that he who made† [them] from the beginning, made them
⁵ male and female, and said : On account of this a man shall leave father and mother, and shall be united to his wife,
⁶ and the two shall be‡ one flesh ; so that they are no longer two, but one flesh.

* Or ‘took himself away.’

† It may be translated : ‘That he who made them, made them from the beginning,’ &c.

‡ Literally, ‘to one flesh.’ *Eis*, ‘shall become so,’ ‘be for it,’ ‘though two persons, no longer two.’ In ‘but one’ there is no *eis*, but simply *σαρξ μία*. The *eis* is probably a Hebraism.

MATTHEW XIX.

What therefore God has joined together
let not man separate. They say to him :
Why then did Moses command to give a
letter of divorce and to send her away ?
He says to them : Moses, in view of the
hardness of your hearts, allowed you to
put away your wives, but from the be-
ginning it was not thus. But I say unto
you, that whosoever shall put away his
wife, unless for fornication, and shall
marry another, commits adultery ; and
he who marries her who is put away
commits adultery. His disciples say to
him : If the case of the man be so with
his wife, it is not good to marry. And
he said to them : All cannot receive this
word, but those to whom it has been
given ; for there are eunuchs who* have
been born thus from [their] mother's
womb ; and there are eunuchs who have
been made eunuchs of men : and there are
eunuchs who have made eunuchs of
themselves for the sake of the kingdom
of the heavens. He that is able to re-
ceive it, let him receive it. Then there

* Oīrves, 'who are such as have,' &c.

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were brought to him little children, that he might lay his hands on them and pray ; but the disciples rebuked
14 them. But Jesus said : Suffer little children, and do not hinder them from coming to me ; for the kingdom of the
15 heavens is of such ; and having laid his hands upon them, he departed thence.
16 And, lo, one coming up to [him], said to him : Good Master, what good thing shall I do that I may have life eternal ?
17 And he said to him : Why callest thou me good ? no one is good save God alone. But if thou wouldest enter into life, keep
18 the commandments. He says to him : Which ? And Jesus said : Thou shalt not kill, thou shalt not commit adultery, thou shalt not steal, thou shalt not bear
19 false witness ; honour thy father and thy mother, and thou shalt love thy neighbour as thyself. The young man says to him : All these have I kept from my
20 youth ; what lack I yet ? Jesus says to him : If thou wouldest be perfect, go, sell what thou hast and give to [the] poor, and thou shalt have treasure in

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²² heaven ; and come, follow me. But the young man, having heard the word, went away grieved, for he had great possessions.
²³ And Jesus said to his disciples : Verily, I say to you : A rich man shall with difficulty enter into the kingdom of
²⁴ the heavens ; and again I say to you : It is easier for a camel to go through a needle's eye than for a rich man to enter
²⁵ into the kingdom of God. And when the disciples heard it they were exceedingly astonished, saying : Who, then,
²⁶ can be saved ? But Jesus, looking at [them], said to them : With men this is impossible ; but with God all things are
²⁷ possible. Then Peter answering, said to him : Lo, we have left all and followed thee; what then shall happen to us ?
²⁸ And Jesus said to them : Verily, I say unto you : That ye who have followed me, in the regeneration when the Son of man shall sit upon his throne of glory, ye also shall sit on twelve thrones,
²⁹ judging the twelve tribes of Israel. And every one who has left houses, or brethren, or sisters, or father, or mother, or

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wife, or children, or lands, for my name's sake, shall receive a hundredfold, and
• shall inherit life eternal ; but many first shall be last, and last first. XX. For the kingdom of the heavens is like a householder who went out with the early morn to hire labourers for his vineyard.
2 And having agreed with the workmen for a penny the day, he sent them into his vineyard. And having gone out about the third hour, he saw others standing in the market-place idle ; and to them he said : Go also ye into my vineyard, and whatever may be just I will give you. And they went their way. And again, having gone out about the sixth and ninth hour, he did likewise.
6 But about the eleventh hour, having gone out, he found others standing idle, and says to them : Why stand ye here all the day idle ? They say to him : Because no man has hired us. He says to them : Go also ye into my vineyard, and whatever may be just ye shall receive. But when the evening was come, the lord of the vineyard says to his

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steward : Call the labourers and pay them their wages, beginning from the last even to the first. And when they [who came to work] about the eleventh hour came, they received each a denarius.

¶ And when the first came, they supposed that they would receive more, and they received also themselves each a denarius.

¶ And on receiving it, they murmured against the master of the house, saying : These last have worked one hour, and thou hast made them equal to us who have borne the burden of the day and the heat. But he answering, said to one of them : [My] friend, I do not wrong thee. Didst thou not agree with me for a denarius ? Take what is thine and go. But it is my will to give to this last even as to thee, is it not lawful for me to do what I will in my own affairs ? Is thine eye evil because I am good ? Thus there shall be last first, and first last ; for many are called ones, but few chosen ones.

¶ And Jesus, going up to Jerusalem, took the twelve with [him] apart in the way,

¶ and said to them : Behold, we go up to

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Jerusalem, and the Son of man will be delivered up to the chief priests and scribes, and they will condemn him to
¹⁹ death; and they will deliver him up to the nations to mock and to scourge and to crucify, and the third day he shall rise again.

²⁰ Then came to him the mother of the sons of Zebedee, with her sons, doing homage to him, and asking something of
²¹ him. And he said to her: What wilt thou? She says to him: Speak [the word] in order that my two sons may sit, one on thy right hand and the other
²² on thy left in thy kingdom. Jesus answering, said: Ye know not what ye ask. Can ye drink the cup which I am about to drink, *[or be baptized with the baptism that I am baptized with]? They
²³ say to him: We are able. And he saith to them: Ye shall drink indeed my cup, [and be baptized with the baptism

* In this and the following verse, I have enclosed these words in brackets, as it is so very doubtful if they ought to be here. I have not excluded them, as all editors are not agreed. They are in Mark x. 38, 39.

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with which I am baptized,] but to sit on my right hand and on my left is not mine to give, but to those for whom it is
¶ prepared of my Father. And the ten, having heard of it, were indignant about
¶ the two brothers. But Jesus, having called them to [him], said: Ye know that the rulers of the nations exercise lordship over them, and the great exercise authority over them. It shall not be thus amongst you, but whosoever would be great among you let him be your servant; and whosoever would be first among you let him be your bondsman;
¶ as indeed the Son of man did not come to be served, but to serve and to give his life a ransom for many.
¶ And as they went out from Jericho a great crowd followed him. And, lo, two blind men, sitting by the wayside, having heard that Jesus was passing by, cried out, saying: Have mercy on us, Lord, Son of David. But the crowd rebuked them, that they might be silent. But they cried out the more, saying: Have mercy on us, Lord, Son of David. And

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Jesus, having stopped, called them, and said: What will ye that I shall do to you? They say to him: Lord, that our eyes may be opened. And Jesus, moved with compassion, touched their eyes, and immediately their eyes had sight restored to them, and they followed him.

XXI. And when they drew near to Jerusalem and came to Bethphage, at the Mount of Olives, then Jesus sent two disciples, saying to them: Go into the village over against you, and immediately ye will find an ass tied and a colt with it, loose [them] and lead [them] to me. And if any one say anything to you, ye shall say: The Lord has need of them, and straightway he will send them. But all this came to pass, that that might be fulfilled which was spoken by the prophet saying: Say to the daughter of Zion, Behold thy king cometh to thee meek and mounted upon an ass and a colt, the foal* of an ass. But his disciples having gone and done as Jesus had ordered them, brought the

* Literally, 'son,' from Hebrew.

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ass and the colt and put their garments
upon them, and he sat on them.* But a
very great crowd strewed their own gar-
ments on the way, and others cut down
branches from the trees and kept strew-
ing them on the way. And the crowds
who went before and who followed cried,
saying: Hosanna to the Son of David,
blessed be he who comes in the name of
[the]† Lord; hosanna in the highest.
10 And as he entered into Jerusalem, the
whole city was moved saying: Who is
11 this? And the crowds said: This is
Jesus the prophet, who [is] from Naza-
12 reth of Galilee. And Jesus entered into
the temple‡ of God, and cast out all
that sold and bought in the temple,‡ and
overthrew the tables of the money-
changers and the seats of those that sold
13 the doves. And he saith to them: It is
written, my house shall be called a house
of prayer, but ye have made it a den of

* T. R. reads 'they set [him] on them.'

† *Kυριος*, without the article for Jehovah as a
name.

‡ 'Ιερον, the general buildings, not the ναος.

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- ¹⁴ robbers. And blind and lame came to him in the temple,* and he healed them.
¹⁵ And when the chief priests and the scribes saw the wonders which he wrought, and the children crying in the temple* and saying: Hosanna to the Son of David, they were indignant,
¹⁶ and said to him: Hearest thou what these say? and Jesus saith to them: Yea; have ye never read: Out of the mouth of babes and sucklings Thou hast
¹⁷ perfected praise. And leaving them he went out of the city to Bethany, and there
¹⁸ he passed the night. But early in the morning as he came back into the city
¹⁹ he hungered. And seeing one fig-tree in the way, he came to it and found nothing on it but leaves only. And he said to it: Let there be never more fruit of thee for ever. And the fig-tree was
²⁰ immediately dried up. And when the disciples saw it they wondered saying: How immediately is the fig-tree dried up.
²¹ And Jesus answering said to them: Verily I say to you, if ye have faith, and do

* See last note preceding page.

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not doubt, not only shall ye do what [is done] to this fig-tree, but even if ye should say to this mountain, be thou taken away and be thou cast into the
²² sea, it shall come to pass. And all things whatsoever ye shall ask in prayer, believing, ye shall receive.
²³ And when he came into the temple the chief priests and elders of the people came to him [as he was] teaching, saying: By what authority doest thou these things, and who gave thee this authority?
²⁴ And Jesus answering said to them: I also will ask you one thing, which, if you tell me, I also will tell you by
²⁵ what authority I do these things: The baptism of John, whence was it; of heaven or of men? And they reasoned among themselves, saying: If we should say of heaven, he will say to us: Why
²⁶ then have ye not believed him; but if we should say of men, we fear the crowd,
²⁷ for all hold John for a prophet. And answering Jesus they said: We do not know. He also said to them: Neither do I tell you by what authority I do

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²⁸ these things. But what think ye: a man had two children, and coming to the first he said: Child, go to-day [and] work in my vineyard. And he answering, said: I will not, but afterwards repenting himself he went. And coming to the second he said likewise; and he answering, said: I [go], sir, and went not. ³¹ Which of the two did the will of the father? They say to him: The first. Jesus says to them: Verily I say to you that the tax-gatherers and harlots go into the kingdom of God before you. ³² For John came to you in the way of righteousness and ye believed him not; but the tax-gatherers and the harlots believed him, but ye when ye saw [it] repented not yourselves afterwards to ³³ believe him. Hear another parable: There was a householder who planted a vineyard, and made a fence round it, and dug a winepress in it, and built a tower, and let it out to husbandmen, ³⁴ and went away out of the country. But when the time of fruit drew near, he sent his bondsmen to the husbandmen

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²⁵ to receive his fruits. And the husbandmen took his bondsmen and beat one, killed another, and stoned another.
²⁶ Again he sent other bondsmen more than the first, and they did to them in
²⁷ like manner. And at last he sent to them his son, saying: They will have
²⁸ respect for my son. But the husbandmen seeing the son, said among themselves: This is the heir, come let us kill
²⁹ him and possess his inheritance. And they took him, and cast him out of the
³⁰ vineyard, and slew him. When, therefore, the Lord of the vineyard comes, what shall he do to those husbandmen?
³¹ They say to him: He will miserably destroy those wicked [men] and let out the vineyard to other husbandmen, who shall render him* the fruits in their seasons.

* There is no good English word for this; out of England it is quite general that a part of the fruit or wine is paid in kind according to agreement, instead of a fixed rent. So with all kinds of produce. But we can hardly say, pay fruits, nor give, nor indeed render; but there is nothing better than this last. The usage makes the meaning plain, and the use of *παρδωσει*.

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⁴² Jesus saith to them: Have ye never read in the scriptures, The stone which the builders have rejected, that has become the head of the corner. This is of the Lord, and it is wonderful in our eyes! Therefore I say to you, that the kingdom of God shall be taken from you and shall be given to a nation producing the fruits of it. And he that falls on this stone shall be broken, but on whomsoever it shall fall, it shall grind him to powder. And the chief priests and the pharisees having heard his parables, knew that he spoke about them. And seeking to lay hold of him, they were afraid of the crowds, because they held him for a prophet.

XXII. And Jesus answering spoke to them again in parables, saying: The kingdom of the heavens has been made like to a king who made a wedding feast for his son, and sent his bondsmen to call the persons invited to the wedding feast, and they would not come. Again he sent other bondsmen saying: Say to the persons invited: Lo, I have prepared my

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dinner, my oxen and my fatted beasts
are killed, and all things ready, come to
the wedding feast. But they made light
of it, and went, one to his own land,
and another to his commerce. And the
rest laying hold of his bondsmen insulted
and slew [them]. And when the king
heard of it he was wroth, and having
sent his forces, destroyed those murderers
and burnt their city. Then he says to
his bondsmen: The wedding feast is
ready, but those invited were not worthy;
go therefore into the thoroughfares of
the highways, and as many as you shall
find invite to the wedding feast. And
those bondsmen went out into the high-
ways and brought together all whoever
they found, both evil and good, and the
wedding feast was furnished with guests.
And the king having gone in to see the
guests, beheld there a man not clothed
with a wedding garment. And he says
to him: [My] friend, how camest thou in
here not having on a wedding garment?
But he was speechless. Then said the
king to the servants: Bind him feet and

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hands,* and cast him out into the outer darkness, there shall be weeping and gnashing of teeth. For many are called ones, but few chosen ones. Then went the Pharisees and held a council how they might ensnare him in speaking. And they send out to him their disciples with the Herodians, saying : Teacher, we know that thou art true and teachest the way of God in the truth, and troublest thyself about no one, for thou regardest not the person of men, tell us therefore what thou thinkest ; is it lawful to give tribute to Cæsar or not ? But Jesus knowing their wickedness said : Why do ye tempt me, hypocrites ? Show me the money of the tribute. And they presented to him a denarius. And he says to them : Whose is this image and superscription ? They say to him : Cæsar's. Then he saith to them : Pay then the things of Cæsar to Cæsar, and the things of God to God. And when they heard [him], they wondered and left him, and went away. On that day came

* T. R. inserts here 'and take him away.'

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to him Sadducees, who say there is no resurrection, and they demanded of him,
24 saying : Teacher, Moses said : If any one die, not having children, his brother shall marry* his wife and shall raise up seed to
25 his brother. Now there were with us seven brethren ; and the first having married died, and not having seed, left his wife
26 to his brother. In like manner also the second and the third, unto the seven.
27 And last of all the woman also died.
28 In the resurrection, therefore, of which of the seven shall she be wife, for all had
29 her ? And Jesus answering said to them : Ye err, not knowing the scriptures nor
30 the power of God. For in the resurrection they neither marry nor are given in marriage, but are as the angels of God
31 in heaven. But concerning the resurrection of the dead, have ye not read what was spoken to you by God saying :
32 I am the God of Abraham, and the God of Isaac, and the God of Jacob. God is not God of [the] dead, but of [the]

* Επιγαμβρευσει, here only (See Gen. xxxviii. 8) it refers to the Levitical law and previous usage.

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³³ living. And when the crowds heard it they were astonished at his doctrine.
³⁴ But the Pharisees having heard that he had put the Sadducees to silence were
³⁵ gathered together. And one of them, a lawyer, demanded, tempting him, and
³⁶ saying : Teacher, which is the great com-
³⁷ mandment in the law? And Jesus said to him : Thou shalt love the Lord thy God with all thy heart, and with all thy
³⁸ soul, and with all thy mind. This is the
³⁹ first and great commandment. And the second is like it : Thou shalt love thy
⁴⁰ neighbour as thyself. On these two commandments the whole law and the
⁴¹ prophets hang. But the pharisees being gathered together, Jesus demanded of
⁴² them, saying : What think ye concerning the Christ, whose son is he ? They say
⁴³ to him : David's. He saith to them : How then does David in Spirit call him
⁴⁴ Lord, saying : The Lord said to my Lord, Sit on my right hand, until I set thine enemies as footstool of thy
⁴⁵ feet. If, therefore, David call him Lord
⁴⁶ how is he his son ? And no one was

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able to answer him a word, nor did any one dare from that day to ask him anything any more. XXIII. Then Jesus spoke to the crowds and to his disciples,
• saying : The scribes and the Pharisees
• have set down in Moses' seat ; all things therefore, whatever they may tell you to keep, keep and do. But do not after their works, for they say and do not,
• but bind burdens heavy and hard to bear, and lay them on the shoulders of men, but will not move them with one
• of their fingers. And all their works they do to be seen of men : for they make broad their phylacteries and enlarge the borders of their garments ;
• and love the chief place in feasts and the
• chief seats in the synagogues, and salutations in the markets, and to be called
• of men, Rabbi, Rabbi. But ye, be not ye called Rabbi ; for one is your instructor* the Christ, and all ye are
• brethren. And call not [any one] your father upon the earth ; for one is your
• Father, he who is in the heavens. Neither be called instructors ;* for one is your
• Or, 'guide.'

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¹¹ instructor, the Christ. But he that is great among you shall be your servant.

¹² And whoever shall exalt himself shall be humbled, and whoever shall humble himself shall be exalted.

¹³ Woe unto you, scribes and Pharisees, hypocrites, for ye shut up the kingdom of the heavens before men ; for ye do not enter, nor do ye suffer those that are

¹⁴ entering to go in. Woe to you, scribes and Pharisees, hypocrites, for ye devour the houses of widows, and as a pretext make long prayers. For this reason ye shall receive more abundant judgment.

¹⁵ Woe to you, scribes and Pharisees, hypocrites, for ye compass the sea and the dry land to make one proselyte, and when he is become [such], ye make him twofold more the child of gehenna

¹⁶ than yourselves. Woe to you ! blind guides who say : Whosoever shall swear by the temple* it is nothing ; but whosoever shall swear by the gold of the

¹⁷ temple,* he is a debtor. Fools and blind, for which is greater, the gold or the

* *Naos*, the house, properly speaking.

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¹⁸ temple which sanctifies the gold? And whosoever shall swear by the altar it is nothing, but whosoever shall swear by ¹⁹ the gift that is upon it is a debtor. Fools and blind, for which is greater, the gift or the altar which sanctifies the gift? ²⁰ He therefore that swears by the altar swears by it, and by all things that are ²¹ upon it. And he that swears by the temple* swears by it and by him that ²² dwells in it. And he that swears by heaven swears by the throne of God and ²³ by him that sits upon it. Woe to you, scribes and Pharisees, hypocrites, for ye pay tithes of mint and anise, and cummin, and ye have left aside the weightier matters of the law: judgment, and mercy, and faith; these ye ought to have done and not have left the other ²⁴ aside. Blind guides who strain out the ²⁵ gnat, but drink down the camel. Woe to you, scribes and Pharisees, hypocrites, for ye purge the outside of the cup and of the dish, but within are full of rapine ²⁶ and intemperance.† Blind pharisee, clean

* See note preceding page.

† Or, 'self-indulgence,' want of self-restraint in feeding one's lust in any way.

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first the inside of the cup and of the dish, that their outside also may become
27 clean. Woe to you, scribes and Pharisees, hypocrites, for you are like whitened sepulchres, which* appear beautiful outwardly, but within are full of dead men's
28 bones and all uncleanness. Thus also ye appear outwardly righteous to men, but within are full of hypocrisy and lawlessness.
29 Woe to you, scribes and Pharisees, hypocrites, for ye build the tombs of the prophets and adorn the monuments
30 of the just, and ye say: If we had been in the days of our fathers we would not have been partakers with them in
31 the blood of the prophets. So that ye bear witness of yourselves that ye are the sons of those who slew the prophets:
32 and ye, fill ye up the measure of your
33 fathers. Serpents, offspring of vipers, how should ye escape the judgment of gehenna?

34 Therefore, behold I send unto you prophets, and wise men, and scribes; and [some] of them ye will kill and crucify,

* *Olivet*, which are such as.

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and some of them ye will scourge in your synagogues, and will persecute from
25 city to city; so that all the righteous blood shed upon the earth should come upon you, from the blood of righteous Abel to the blood of Zacharias, son of Barachias, whom ye slew between the
26 temple* and the altar. Verily I say unto you: All these things shall come upon this generation.

27 Jerusalem, Jerusalem, [thou city] that kills the prophets and stones those that are sent unto her, how often would I have gathered thy children as a hen gathers her chickens under her wings,
28 and ye would not; behold your house is
29 left unto you desolate, for I say unto you: Ye shall in no† wise see me henceforth until you say: Blessed be he that comes in the name of ‡ the Lord.

XXIV. And Jesus went forth and went away from the temple,§ and his disciples

* *Naos.*

† *Ou μη*, stronger than ‘not.’

‡ *Kυριος*, without an article for Jehovah.

§ *Iερον*, the whole system of buildings.

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came to [him] to point out to him the
2 buildings of the temple.* And Jesus
said to them: Do ye not see all these
things? Verily I say to you: Not a
stone shall be left here upon a stone
3 which shall not be thrown down. And
as he was sitting upon the Mount of
Olives his disciples came to him privately,
saying: Tell us, when shall these things
be, and what is the sign of thy coming,
and of the completion of the age?
4 And Jesus answering, said to them: See
5 that no one mislead you. For many
shall come in my name, saying: I am
the Christ, and they shall mislead many.
6 But ye will hear of wars and rumours
of wars. See that ye be not disturbed;
for all [these] things must take place,
7 but it is not yet the end. For nation
shall rise up against nation, and kingdom
against kingdom; and there shall be
famines, and pestilences, and earthquakes
8 in divers places. But all these are the
9 beginning of throes. Then shall they
deliver you up to tribulation, and shall

* See last note preceding page.

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kill you; and ye shall be hated of all
10 the nations for my name's sake. And then will many be offended, and will deliver one another up, and hate one
11 another; and many false prophets shall
12 arise and shall mislead many; and because lawlessness shall prevail, the love
13 of the* most shall grow cold; but he that endures to the end he shall be saved.
14 And these glad tidings of the kingdom shall be preached in the whole habitable earth for a witness to all the nations,
15 and then shall come the end. When, therefore, ye shall see the abomination of desolation, which is spoken of by Daniel the prophet, standing in [what is] a holy place,† (let him that reads understand,)

* Τὸν πόλλων, the mass, but here that would tend to give the idea of the mass of the people, not professors.

† The holy place leads the mind to search what the holy place meant is. Holy place is without an article and characteristic; an abomination stands in holy place, but this is scarcely English; 'on holy ground,' would be, because it is extended, not a defined locality like place; but, in a holy place, designates also some particular place, the Greek does not. I have inserted 'what is' to generalize it.

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¹⁶ then let those who are in Judæa flee to
¹⁷ the mountains ; let not him that is on
the house come down to take the* things
¹⁸ out of his house ; and let not him that
is in the field turn back to take his
¹⁹ clothes. But woe to those that are with
child, and those that give suck in those
²⁰ days. But pray that your flight may
not be in winter time nor on Sabbath :
²¹ for then shall there be great tribulation
such as has not been from the beginning
of the world until now, nor never shall
²² be ; and if those days had not been
shortened no flesh had been saved ; but
on account of the elect, those days shall
²³ be shortened. Then if any one say to
you : Behold, here is the Christ, or here,
²⁴ believe [it] not. For there shall arise
false Christs and false prophets, and shall
give great signs and wonders so as to
²⁵ mislead, if † possible, even the elect. Be-
²⁶ hold, I have told you beforehand. If,

* T. R. reads, ‘anything.’

† ‘If possible’ is the purpose of the deceivers ;
‘if it were’ the judgment of the writer. It
seems to me simpler to take as in text. It still
implies ‘it is not possible.’

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therefore, they say to you: Behold he is in the desert, go not forth; behold he is in the inner chambers, do not believe [it]. For as the lightning goeth forth from the east and shines to the west, so shall be the coming of the Son of man also. For wherever the carcase is there will be gathered the eagles. Immediately after the tribulation of those days the sun shall be darkened, and the moon not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the land lament, and they shall see the Son of man coming on the clouds of heaven with power and great glory. And he shall send his angels with a great sound of trumpet, and they shall gather together his elect from the four winds, from [the one] extremity of [the] heavens to [the other] extremity of them. But learn from the fig-tree its parable: When already its branch becomes tender and produces leaves, ye know that the

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" summer is near. Thus also ye, when ye see all these things, know that it is
" near at the doors. Verily, I say to you :
This generation will not have passed
away until all these things shall have
" taken place. The heaven and the earth
shall pass away, but my words do not at
" all* pass away. But of that day and
hour no one knows, not even the angels
of the heavens, but my Father alone.
" But as the days of Noah so also shall be
" the coming of the Son of man. For as
they were in the days which [were] be-
fore the flood, eating and drinking, mar-
rying and giving in marriage, until the
day on which Noah entered into the ark,
" and knew not till the flood came and
took them all away ; thus also shall be
" the coming of the Son of man. Then
two shall be in the field, one is taken and
" one is left ; two women grinding at
the mill, one is taken and one is left.
" Watch, therefore, for ye know not in
" what hour your Lord comes. But know
this, that if the master of the house had

* Οὐ μη, stronger than 'not.'

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known in what watch the thief was coming,* he would have watched, and not have suffered his house to be dug through into. Wherefore ye also, be ye ready, for in such an hour as ye think not the Son of man comes. Who then is that faithful and prudent bondsman whom his lord has set over his household, to give them food in season ? Blessed is that bondsman whom his lord on coming shall find doing thus. Verily I say unto you, that he will set him over all his substance. But if that evil servant should say in his heart : My lord delays to come, and begin to beat his fellow-bondsmen, and † eat and drink with the drunken, the lord of that bondsman shall come in a day when he does not expect him, and in an hour he knows not [of], and shall cut him in two and appoint his portion with the hypocrites, there shall be ‡ weeping and gnashing of teeth.

* Literally, 'is coming.'

† T. R. 'and to eat,' and leaves out 'his' after 'beat.'

‡ Somewhat emphatic, through the article,

XXV. Then shall the kingdom of the heavens be made like to ten virgins who* having taken their lamps, went forth to² meet the bridegroom. And five of them³ were prudent and five foolish. They that* were foolish took their lamps and⁴ took no oil with them;† but the wise took oil in their vessels with their⁵ lamps. But the bridegroom tarrying,⁶ they all grew heavy and slept. But in the middle of the night there was a cry: Behold the bridegroom is coming; go⁷ forth to meet him. Then all those vir- gins arose and trimmed their lamps.⁸ And the foolish said to the prudent give us of your oil, for our lamps are going⁹ out. But the prudent answered: [We cannot] lest it might not suffice for us and for you. Go rather to those that¹⁰ sell and buy for yourselves. But as they went away to buy the bridegroom came, and the ones [that were] ready went in

which is not otherwise needed: δ κλαυθμος και δ βρυγμος.

* Αιτινες, who were such as.

† i.e., with them, the virgins.

with him to the marriage, and the door was
 11 shut. Afterwards came also the rest of
 the virgins, saying : Lord, Lord, open to
 12 us ; but he answering said : Verily I say
 13 unto you, I do not know you. Watch
 therefore, for ye do not know the day
 14 nor the hour.* For [it is] as [if] a man
 going out of the country called his own
 bondsmen and delivered to them his sub-
 15 stance. And to one he gave five talents,
 to another two, and to another one, to each
 according to his particular ability, and im-
 mediately went away out of the country.
 16 And he that had received five talents, went
 and trafficked with them, and made five
 17 other talents. In like manner also he that
 [had received] the two, he also gained
 18 two others. But he that had received
 the one, went and dug in the earth and
 19 hid the money of his lord. And after a
 long time the lord of those bondsmen
 20 comes and reckons with them. And he
 that had received the five talents came
 to [him] and brought five other talents,
 saying : [My] lord, thou deliveredst me

* T. R. adds, 'in which the Son of man comes.'

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five talents; behold, I have gained five
21 other talents besides them. His lord said to him: Well, good and faithful bondsman, thou wast faithful over a few things, I will set thee over many things, enter into the joy of thy lord.
22 And he that had received two talents came to [him] and said: [My] lord, thou deliveredst me two talents, behold I have gained two other talents besides them.
23 His lord said to him, Well, good and faithful bondsman, thou wast faithful over a few things, I will set thee over many things: enter into the joy of thy
24 lord. And he that had received the one talent, coming to [him] also, said: [My] lord, I knew thee that thou art a hard man, reaping where thou hast not sowed, and gathering from where thou hast
25 not scattered, and being afraid I went away and hid thy talent in the earth;
26 behold thou hast [that is] thine. And his lord answering said to him: Wicked and slothful bondsman, thou knewest that I reap where I had not sowed, and gather from where I had not scattered;

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²⁷ thou oughtest then to have put my money to the moneychangers, and at my coming I should have got what is mine ²⁸ with interest. Take, therefore, the talent from him, and give it to him that ²⁹ has ten talents ; for to every one that has shall be given, and he shall be in abundance, but from him that has not that even which he has shall be taken ³⁰ from him. And cast out the useless servant into the outer darkness, there shall be* weeping and* gnashing of teeth.

³¹ But when the Son of man comes in his glory, and all the holy angels with him, then shall he sit upon his throne of ³² glory, and all the nations shall be gathered before him, and he shall separate them from one another, as the shepherd separates the sheep from the goats ; ³³ and he will set the sheep on his right hand and the goats on his left. Then shall the king say to those on his right hand : Come, blessed of my Father, inherit the kingdom prepared for you

* There is an article which makes these words more emphatic.

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⁴⁵ from [the] world's foundation. For I
hungered, and ye gave me to eat; I
thirsted, and ye gave me to drink;
I was a stranger, and ye took me in;
⁴⁶ naked, and ye clothed me; I was ill
and ye visited me; I was in prison,
⁴⁷ and ye came to me. Then shall the
righteous answer him saying: Lord,
when saw we thee hungering, and nour-
ished thee; or thirsting, and gave thee
⁴⁸ to drink; and when saw we thee a
stranger, and took thee in; or naked,
⁴⁹ and clothed thee; and when saw we thee
⁵⁰ ill or in prison, and came to thee? And
the king answering shall say to them:
Verily I say to you, inasmuch as ye
have done it to one of the least of these
my brethren, ye have done it to me.
⁵¹ Then shall he say to those also on his
left: Go from me, cursed, into everlast-
ing fire, prepared for the devil and his
⁵² angels. For I hungered, and ye gave
me not to eat; and I thirsted, and ye
⁵³ gave me not to drink; I was a stranger,
and ye took me not in; naked, and ye
did not clothe me; ill and in prison, and

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- * ye did not visit me. Then shall they also answer* saying: Lord, when saw we thee hungering, or thirsting, or a stranger, or naked, or ill, or in prison, and have not † ministered to thee?
- * Then shall he answer them saying: Verily I say to you, inasmuch as ye have not done it to one of these least,
- * neither have ye done it to me. And these shall go away into everlasting punishment, and the righteous into life everlasting.

XXVI. And it came to pass when Jesus had finished all these sayings, he said to his disciples: Ye know that after two days the passover takes place, and the Son of man is delivered up to be crucified.

- * Then the chief priests, and the scribes, and the elders of the people were gathered together to the palace of the high priest
- * [who was] called Caiaphas, and took counsel together in order that they might seize Jesus by subtlety and kill him;
- * but they said: Not in the feast, that there

* T. R. adds, ‘him.’

† Elsewhere translated ‘served.’

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* be not a tumult among the people. But Jesus being in Bethany in the house of
7 Simon the leper, a woman having an alabaster flask of very precious ointment, came to him and poured it out upon his
8 head as he lay [at table]. But the disciples seeing it became indignant saying :
9 To what end this waste ? for this* might have been sold for much and been given
10 to the poor. But Jesus knowing [it] said to them : Why do ye trouble the woman? for she hath wrought a good
11 work towards me. For ye have the poor always with you, but me ye have
12 not always. For in pouring out this ointment on my body, she has done
13 it for my burying. Verily I say to you : Wherever these glad tidings shall be preached in the whole world, that also that she has done shall be spoken of for
14 a memorial of her. Then one of the twelve, he [who was] called Judas
15 Iscariot, went to the chief priests and said : What are ye willing to give me, and I will deliver him up to you ? And
* T. R. reads this ‘perfume.’

they* appointed to him thirty pieces of
¹⁶ silver. And from that time he sought a
 good opportunity that he might deliver
¹⁷ him up. Now on the first [day] of [the
 feast of] unleavened bread the disciples
 came to Jesus saying: Where wilt thou
 that we prepare for thee to eat the pass-
¹⁸ over? And he said: Go into the city unto
 such an one and say to him: The teacher
 says: My time is near, I will keep the pass-
 over in thy house† with my disciples.
¹⁹ And the disciples did as Jesus had directed
 them, and they prepared the passover.
²⁰ And when the evening was come he lay
²¹ down [at table] with the twelve. And
 as they were eating he said: Verily I
 say to you that one of you shall deliver
²² me up. And being exceedingly grieved
 they began to say to him, each of them:
²³ Is it I, Lord? But he answering said:
 He that dips his hand with me in the
 dish, he it is who shall deliver me up.
²⁴ The Son of man goes indeed according as
 it is written concerning him, but woe to

* Or, 'weighed to him.'

† Προς σέ, apud te, by thee.

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that man by whom the Son of man is delivered up. It were good for him if
25 that man had not been born. And Judas, who delivered him up, answering said: Is it I, Rabbi? He saith to him: Thou hast said.

26 And as they were eating, Jesus having taken the bread and blessed, broke [it] and gave [it] to the disciples, and said :
27 Take, eat; this is my body. And having taken the cup and given thanks, he gave [it] to them, saying : Drink ye all of
28 it. For this is my blood, that of the new covenant, that shed for many for
29 the remission of sins. But I say to you, that I will not at all drink* henceforth of this fruit of the vine, until that day when I drink it new† with you in the
30 kingdom of my Father. And having sung a hymn, they went out to the
31 Mount of Olives. Then saith Jesus to them: All ye shall be offended in me, during this night. For it is written, I

* οὐ μη, a strengthened negative, 'not at all, in no wise.'

† καυνον, not anew, 'in a different manner,' 'of another kind.'

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will smite the shepherd and the sheep
of the flock shall be scattered abroad ;
³² but after that I shall be risen, I will go
³³ before you to Galilee. And Peter
answering said to him : If* all shall be
offended in thee, I will never be offended.
³⁴ Jesus said to him : Verily I say to thee,
that during this night, before the cock
shall crow, thou shalt deny me thrice.
³⁵ Peter says to him : If I should needs die
with thee, I will not† deny thee. Like-
wise said all his disciples also.
³⁶ Then Jesus comes with them to a
place called Gethsemane, and saith to the
disciples : Sit here until I go away and
³⁷ pray yonder. And taking with [him]
Peter and the two sons of Zebedee, he
began to be sorrowful and deeply de-
³⁸ pressed. Then he saith to them : My soul
is very sorrowful [even] unto death ; re-
³⁹ main here and watch with me. And
going forward a little he fell upon his
face, praying and saying : My Father,
if it be possible let this cup pass from
⁴⁰ me, but not as I will, but as thou. And

* T. R. reads ‘if even all.’

† οὐ μη, ‘in no wise,’ ‘not at all.’

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he comes to the disciples and finds them sleeping, and says to Peter: Thus ye have not been able to watch one hour
41 with me. Watch and pray, that ye may not enter into temptation: the spirit is ready but the flesh is weak.
42 Again going away a second time he prayed saying: My Father, if this cup cannot pass from me unless I drink it,
43 thy will be done. And coming he finds them again sleeping, for their eyes were
44 heavy. And leaving them, going away again he prayed the third time saying
45 the very same words. Then he comes to his disciples and saith to them: Sleep on now and take your rest, behold the hour has drawn nigh, and the Son of man is delivered up into the hands of
46 sinners. Rise up, let us go; behold he that delivers me up has drawn nigh.
47 And while he was yet speaking, behold Judas, one of the twelve, came, and with him a great crowd with swords and sticks from the chief priests and elders of
48 the people. And he that delivered him up had given to them a sign saying: Whomsoever I shall kiss, he it is, seize

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49 him. And immediately coming up to Jesus he said : Hail, Rabbi, and kissed
50 him caressingly. But Jesus said to him : [My] friend, for what purpose art thou
come ? Then coming up they laid their
51 hands upon Jesus and seized him. And behold one of those with Jesus stretched
out his hand and drew his sword, and smiting the bondsman of the high
52 priest, took off his ear. Then saith Jesus to him : Return thy sword to its
place ; for all who take the sword shall
53 perish by the sword. Thinkest thou that I cannot now call upon my Father
and he will furnish me more than twelve
54 legions of angels. How then should the
scriptures be fulfilled that thus it must
55 be. In that hour Jesus said to the
crowds : Are you come out as against a
robber with swords and sticks to take
me. I sat daily with you teaching in
the temple* and you did not seize me.
56 But all this is come to pass that the
scriptures of the prophets may be ful-
filled. Then all the disciples forsook
him and fled.

* *Iēporv*, the whole edifice.

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57 But they that had seized Jesus led him away to Caiaphas the high priest, where the scribes and the elders were
58 assembled: And Peter followed him at a distance, even to the palace of the high priest; and entering in sat with the
59 officers to see the end. And the high priest and elders, and the whole council sought false witness against Jesus, so
60 that they might put him to death. And they found none. And though many false witnesses came forward they found none. But at the last two false wit-
61 nesses came forward and said: He said, I am able to destroy the temple*
62 of God, and in three days build it. And the high priest standing up said to him: Answerest thou nothing? What do
63 these witness against thee? But Jesus was silent. And the high priest answer-
ing said to him: I adjure thee by the living God that† thou tell us if thou art
64 the Christ the Son of God. Jesus says

* Ναος, the house.

† Ἰγρα, but used in Scripture, and more particularly by John, in the same sense as δρι, but still with a shade of purpose in it. He adjured him to the end that.

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to him : Thou hast said. Moreover, I say to you, from henceforth ye shall see the Son of man sitting at the right hand of power, and coming in the clouds
* of heaven. Then the high priest rent his clothes, saying : He has blasphemed. What need have we any more of witnesses ? Lo, now ye have heard his * blasphemy. What think ye ? And they answering said : He is liable to * the penalty of death. Then they spit in his face, and buffeted him, and some struck him with the palms of their hand,
* saying : Prophesy to us, Christ, who is it who struck thee.
* But Peter sat without in the palace-court,* and a maid came to [him] saying : And thou hast been with Jesus of Galilee. But he denied before all, saying :
* I do not know what thou sayest. And when he had gone out into the entrance, another saw him, and says to those there : This [man] also was with Jesus
* the Nazarene. And again he denied with an oath : I do not know the man.

* Αὐλὴ is used both for the palace, as a whole, and the court, round which the buildings were.

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- * And after a little those who stood [there], coming to [him], said to Peter: Truly, thou too art of them, for also thy speech
74 makes thee manifest. Then he began to curse and to swear: I know not the man. And immediately the cock crew.
75 And Peter remembered the word of Jesus, who had said to him: Before the cock crow thou shalt deny me thrice. And he went out, outside, and wept bitterly.

XXVII. And when it was morning, all the chief priests and elders of the people took counsel against Jesus so that they
2 might put him to death. And having bound him they led him away, and delivered him up to Pontius Pilate the
3 governor. Then Judas, who delivered him up, seeing that he had been condemned, filled with remorse, returned the thirty pieces of silver to the chief
4 priests and the elders, saying: I have sinned [in] having delivered up guiltless blood. But they said: What is that to
5 us? See thou [to that]. And having cast down the pieces of silver in the temple,* he left and went away and

* Ναός, the house itself.

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* hung himself. And the chief priests took the pieces of silver, and said: It is not lawful to cast these into the Corban,
7 since it is the price of blood. And having taken counsel, they bought with them the field of the potter for a burying
8 ground for strangers. Wherefore that field has been called blood-field unto this
9 day. Then was fulfilled that which was spoken by [Jeremy] the prophet, saying: And I took the thirty pieces of silver, the price of him that was set a price on, whom they who were of the
10 sons of Israel had set a price on, and gave them for the field of the potter, according as the Lord commanded me.

11 But Jesus stood before the governor. And the governor questioned him, saying: Art thou the King of the Jews? And Jesus said to him: Thou sayest.
12 And when he was accused of the chief priests and the elders, he answered no-
13 thing. Then says Pilate to him: Hearest thou not how many things they witness
14 against thee? And he answered him not so much as one word, so that the
15 governor wondered exceedingly. But

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at the feast the governor was accustomed to release one prisoner to the crowd,
16 whom they would. And he had then a
17 notable prisoner, named Barabbas. They therefore being gathered together, Pilate said to them : Whom will ye that I release to you, Barabbas, or Jesus, who is
18 called Christ ? For he knew that they had delivered him up through envy.
19 But, as he was sitting on the judgment-seat, his wife sent to him, saying : Have nothing to do with that righteous man ; for I have suffered to-day many things,
20 in a dream, because of him. But the chief priests and the elders persuaded the crowds that they should beg for
21 Barabbas and destroy Jesus. And the governor said to them : Which of the two will ye that I release unto you ?
22 But they said : Barabbas. Pilate says to them : What, then, shall I do with Jesus, who is called Christ ? They all
23 say : Let him be crucified. And the governor said : What evil, then, has he done ? But they cried more than ever,
24 saying : Let him be crucified. And Pilate, seeing that it availed nothing,

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but that rather a tumult was arising, having taken water, washed his hands before the crowd, saying : I am guiltless of the blood of this righteous one, see
25 ye to it. And all the people answering, said : His blood [be] on us and on our
26 children. Then he released to them Barabbas ; but Jesus, having scourged [him], he delivered up that he might
27 be crucified. Then the soldiers of the governor, having taken Jesus with them to the pretorium, gathered against him
28 the whole band. And having taken off his garment, clothed him with a purple
29 robe. And having woven a crown out of thorns, put it on his head, and a reed in his right hand ; and, bowing the knee before him, they mocked him, saying :
30 Hail, King of the Jews. And having spit upon him, they took the reed and
31 beat him on his head. And when they had mocked him, they took the robe off him, and put his own clothes on him,
32 and led him away to crucify. And as they went forth they found a man of Cyrene, Simon by name, him they forced to go with them that he might bear his

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23 cross. And having come to a place called Golgotha, which means place of a skull,
24 they gave to him to drink, vinegar mingled with gall; and having tasted [it] he would
25 not drink. And having crucified him they parted his clothes amongst themselves,
26 casting lots.* And, sitting down, they
27 kept guard on him there. And they set up over his head his accusation written: This is Jesus, the King of the Jews.
28 Then are crucified with him two thieves, one on the right hand and the other on
29 the left. But the passers by reviled him,
30 shaking their heads and saying: Thou that destroyest the temple† and buildest it in three days, save thyself. If thou art Son of God, descend from the cross.
31 And in like manner the chief priests also, mocking, with the scribes and
32 elders, said: He saved others, himself he cannot save. If he be King of Israel, let him descend now from the cross, and
33 we will believe him. He trusted upon God, let him save him now if he will

* T. R. adds, 'That it might be fulfilled which was spoken by the prophet: They parted my garments among them and on my vesture they cast lots.'

† Naos.

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[have] him. For he said : I am Son of
“ God. And the robbers who had been
crucified with him, reproached him with
the same [language.]

“ Now from the sixth hour there was
darkness over the whole land* until the
“ ninth hour ; but about the ninth hour
Jesus cried out with a loud voice, say-
ing : Eli, Eli, lama Sabacthani, that is,
My God, my God, why hast thou aban-
“ doned me ? And some of those who
stood there, when they heard [it], said :
“ This [man] calls for Elias. And imme-
diately one of them running and getting
a sponge, having filled it with vinegar
and fixed it on a reed, gave him to drink.
“ But the rest said : Let be ; let us see if
“ Elias comes to save him. And Jesus,
when he had again cried with a loud
“ voice, gave up the ghost. And, lo, the
veil of the temple† was rent in two,
from the top to the bottom, and the earth
was shaken, and the rocks were rent,
“ and the tombs were opened ; and many
bodies of the saints who had fallen
“ asleep arose ; and, going out of the

* Or, ‘earth.’

† Naos, the house itself.

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tombs after his arising, entered into the
¶ holy city and appeared to many. But
the centurion, and they who were with
him, on guard over Jesus, seeing the
earthquake, and the things that took
place, feared greatly, saying : Of a truth
this [man] was Son of God.

¶ And there were there many women
beholding from afar off, who* had fol-
lowed Jesus from Galilee ministering† to
¶ him, among whom was Mary of Magdala,
and Mary the mother of James and Joses,
and the mother of the sons of Zebedee.

¶ Now when even was come, there came
a rich man of Arimathea, his name
Joseph, who also himself was a disciple
¶ to Jesus. He going to Pilate, begged
the body of Jesus. Then Pilate com-
¶ manded the body to be given up. And
Joseph having got the body‡ wrapped
¶ it in a clean linen cloth, and deposited
it in his new tomb which he had hewn
in the rock, and having rolled a great
stone to the door of the tomb went away.

* *Altives*, who were such as ; the character as
well as the persons.

† Elsewhere translated ‘serving.’

‡ Or, ‘took the body and wrapped.’

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- ⁶¹ But Mary of Magdala was there, and the other Mary, sitting opposite the sepulchre.
⁶² Now on the morrow, which is after the preparation, the chief priests and the Pharisees came together to Pilate,
⁶³ saying: Sir, we remember that that misleader said when he was still alive:
⁶⁴ After three days I will arise. Command, therefore, that the sepulchre be secured until the third day, lest his disciples coming by night should steal him away, and say to the people: He is arisen from the dead, and the last error shall be
⁶⁵ worse than the first. Pilate said to them: You have a watch; go, secure it
⁶⁶ as well as you know how. And they went and secured the sepulchre, having sealed the stone, with the watch [besides].

XXVIII. But late on the sabbath, as it was the dusk of the next day after the sabbath, came Mary of Magdala and the other Mary, to look at the sepulchre.

² And lo, there was a great earthquake; for an angel of the Lord, descending out of heaven, came and rolled away the stone from the door and sat upon it.

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- And his look was like lightning, and his
• clothing white as snow. And for fear
of him the guards trembled and became
• as dead men. And the angel answering
said to the women: Fear not ye, for I
know that you seek Jesus the crucified
• [one]. He is not here, for he is arisen
as he said: come see the place where
• the Lord lay; and go quickly and say
to his disciples that he is arisen from
the dead, and, lo, he goes before you into
Galilee, there shall you see him. Lo, I
• have told you. And going out quickly
from the tomb with fear and great joy,
they ran to bring his disciples word.
- And as they went to bring his disciples
word, lo, also, Jesus met them, saying:
Hail! And they coming up took him by
• the feet and did him homage. Then Jesus
saith to them: Fear not; go bring word
to my brethren that they go into Galilee,
there they shall see me.
- And as they went, some of the watch
went into the city and brought word to the
chief priests of all that had taken place.
- And having assembled with the elders,
and having taken counsel, they gave a

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large sum of money to the soldiers, saying: Say that his disciples coming by night stole him [while] we [were] sleeping. And if this should come to the hearing of the governor, we will persuade him and save you from all anxiety. And they took the money and did as they had been taught. And this report is current among the Jews until this day.

But the eleven disciples went into Galilee to the mountain which Jesus had appointed them. And when they saw him, they did homage to him: but some doubted.* And Jesus coming up spoke to them saying: All power has been given me in heaven and upon earth. Go, therefore, and make disciples of all the nations, baptizing them *to the name of the Father, and of the Son, and of the Holy Spirit*: teaching them to observe all things which I have enjoined you. And lo, I am with you all the days until the completion of the age. Amen.

* Or, 'were at a loss [what to think], hesitated.'